God, His Prophets & His Children

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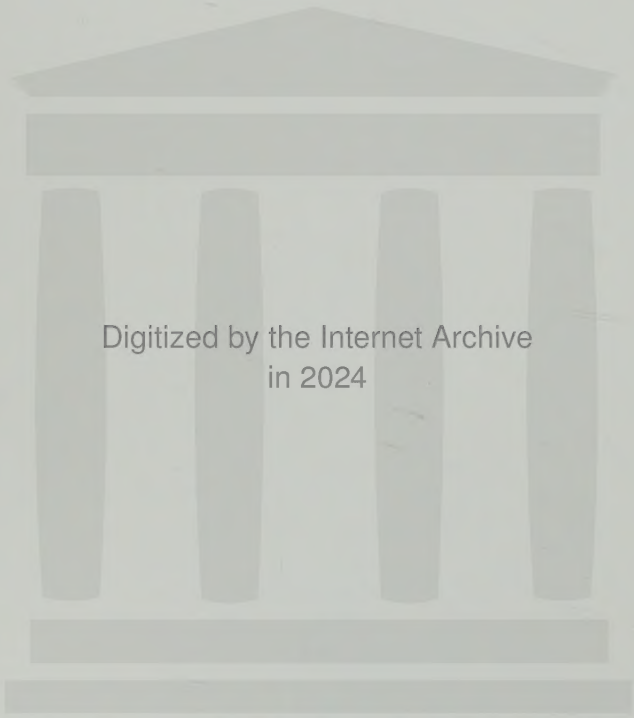
His Holiness M. R. Bawa Muhaiyaddeen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In the Name of God,
The Most Gracious,
The Most Merciful

God, His Prophets, and His Children

His Holiness
M. R. Bawa Muhaiyaddeen

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Because the family of man exists, because God has sent His prophets and representatives, and because he has explained all these things through several means, we must open out these three worlds. We must open out the world of Wisdom. We must open out the world of Grace, which is heaven, the world in which God is worshipped. And then we must open that world of God, the world of Divine Analytic Wisdom.

from "The Suffering of the Prophets"

ACKNOWLEDGEMENTS

The work of producing this book was inspired and initiated by Bawa Muhaiyaddeen, himself. Many children of the Bawa Muhaiyaddeen Fellowship have volunteered their time, energy, skills, and financial support to make the wisdom of Bawa's teachings available to anyone who may be in search of God's Truth.

The discourses presented here were spoken by M. R. Bawa Muhaiyaddeen in Philadelphia during February and March 1976, with the exception of the excerpts: "Please Ask" given July 1, 1976 and "Silence" given April 22, 1975. They were originally spoken in Tamil and simultaneously translated into English by Professor Ajwad Makan-Markar, Dr. M. Z. Markar, and Crisi Beutler. Occasionally, significant Arabic or Tamil words for which there is not a just English equivalent were left untranslated. Such words have been placed in italics and are defined in the glossary.

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Foreword

Dear Reader, this book you are holding is unusual in a number of ways. First, it is a spoken book: not written by a writer, these essays and stories were told spontaneously to a small group of people. Second, this is not an intellectual book. You don't need a BA or an MA, or any 'A' at all to read it. In fact, the less intellectual you are, the less your mind will be cluttered, and the more you can hear what was said originally. Third, this book is about our lives—life and death, you and me, our God, our sorrow and pain, and our happiness. It is about the landscape of our lives, its highs and lows, beginnings and endings. Fourth, this book is alive. Opened at random, it will talk to you. Read it and it will speak to you. Search out this life within it, and this life will come searching for you. Fifth, someplace inside has been hidden a secret, a pretty unusual secret. Someone told me this. I myself have been on its track for some time. Now I am telling you about it so we can both look for it. Sixth, as you read these stories and parables, you will find yourself needing this book. Well, it's not quite this book you will need, it's the force of the spoken words that might attract you. No, not quite that either, it's the life within it that calls to us. It says, "Come one step towards me and I'll come one hundred steps towards you. Within me is a small taste of a small thing, but if you can find it and taste it, the hunger of your life will go,

your tiredness and sorrow will go, your tears will go. My taste is contained within a light hidden within me. My life is within your life. We share the same life. Come, let us see that."

The man who spoke the words of this book, who answered the questions and talked, who sang the songs and wrote the letters of comfort, and who scolded us and who spoke lovingly to us, his name is Bawa, which means father. This father is not the father of the church, or the father and mother of the family, but more the gardener who tends his plants, who shows how to water and nourish what is healthy, and how to pull out the weeds that do harm.

Bawa is an elderly gentleman who comes to America from Ceylon, an island in the Indian Ocean made famous for its tea. In his three visits to this country since 1971, thousands of hours of his talks and songs have been recorded. Those that are in this book were given here in 1976 over a period of two months. They were chosen as a cross-section of the experiences you would have if you were here, as we were, listening to Bawa speak and teach. Some talks are more formal, with a prayer at the beginning and a prayer at the end. Four of the sessions are primarily questions and answers; sometimes these answers even come as a song. There are stories of Tamil culture in ancient times and tales of Arabic lands. Here you will encounter the angels Gabriel, Michael, Israfil, and Izra'eel. Also, there are tales of the prophets who are the highlights of earth's history—Abraham and his family, Adam and his family, and Jesus, Moses, and Muhammad. You will read of your life, but from a new point of view.

I welcome you and invite you wholeheartedly to listen to these tales, to meet their teller, and to experience the life that is hidden within.

May God guide us and protect us in our journey, forever.

Carl Marcus

Preface

Bismillahirahmaniraheem—In the Name of God, Most Merciful, Most Compassionate.

My dear brothers and sisters of the family of mankind, who are the love within my love, the hearts within my heart, the Soul within my Soul, I give you love from the depth of my heart, the love that is God's.

My dearest brothers and sisters, may God, who knows every secret of our hearts and our lives, who knows all our pains and difficulties, who is the One without whose knowledge not even a leaf can fall, may He cradle us. My beloved brothers and sisters of the family of Adam, may He cradle us within His beautiful hands of compassion in which lie all that is good; may He protect the beautiful soft light of unselfish love within our hearts, may He mix us together in His Grace and wisdom as one Soul, undivided without differences of family, color, race, religion, or sect; may that Only One make us one within the radiant splendor of His spotlessly pure light of Divine Wisdom; may He please purify our hearts and open out my heart and all of our hearts and make us one within the love that accepts Him alone as our loving Father, one within the worship of Him without any associates or brokers; may He give us the Grace of serving Him alone and relying solely upon Him for help; may He open out the straight path of the purity of His Grace and guard us forever

against evil and accept us into His Presence. May He forgive our mistakes committed in ignorance and take us ashore to His *Firdaus* [Heaven] of Grace. Please, may He grant us this purity, and wisdom, and all of His qualities of Grace and the goal of the state of being one with Him and accepting Him alone. *Ameen ya Rabbil-'Alameen.* [May this intention be fulfilled, O Ruler of the universes.]

My beloved ones, Allah alone is the One who knows everything. Compared to Him, none of us have any knowledge or wisdom at all. Although the world may give us titles and degrees and honors and say we are learned and wise, or pronounce the title of *'alim* [learned teacher] or *Imam* [exemplary pious leader] upon us, which one of us would want to be first to stand in the presence of the Almighty, Omniscient One and boast of his own learning? Not one. Therefore, compared with Allah we are all ignorant, for He alone understands His Divine Knowledge and bestows portions of it only on whom He wishes—only on those who seek the purity of His qualities. Therefore, we all have to obtain purity, we have to ready the vessel of a spotlessly pure heart of true *Iman* [Absolute Faith, Determination and Certitude that God alone is our only treasure] in order to contain the light of the Grace of His Divine Knowledge and Wisdom. Without purity, without cutting away our evil qualities, there will be no *Iman*, no Divine Wisdom, no true knowledge. We must seek purity in order to *really* learn by personal experience, and we all have very much to learn.

If we wish to learn, we must become students, for if we seek knowledge trying to verify what we *think* we already know, we will reject anything not in accordance with our fossilized beliefs and thus remain forever in a state of ignorance. If we say, "I am right, and everyone else is wrong," and seek in what we read only those things which are in accord with our already pre-established state of ignorance, how are we ever to obtain the qualities and the wisdom of God? If we are sanctimonious and apply what Bawa Muhaiyaddeen tells us only to our observations of others, never

doubting that we are 'on the path', forgetting our faults and our own quest for purity in God's qualities and surrender to God, what is the use of reading or listening to anything? Truth will only bounce away from a proud, hardened heart.

Therefore, to obtain the wisdom of God, to obtain the beauty of God, to become one with God, we need the purity of His qualities. To obtain the purity we must strive to cut away all ignorance and harmful qualities within us. In order to learn how to cut these away, we must become students and give up bigotry and vanity in our 'learning'. As students we will apply everything Bawa says to ourselves. If he says, "Worship God alone," we will not say, "That's the way to tell those people who worship idols!" Instead we will search for the idols we worship, and how many we will find! We will find car idols, house idols, husband idols, job idols, book idols, wife idols, mother and father idols, ego idols and even guru and prophet idols! When we try to clear out these idols, the whole world will attack us and through this experience we will learn that only Allah can forgive, comfort and protect us. This knowledge is the beginning of true wisdom. Then stability in forbearance, tolerance, patience, trust in God, gratitude to God, justice, equality, unselfish love, compassion, mercy, the embracing of all lives as our own and comforting them with the Grace of God, true worship and service to God, the constant remembrance and surrender to God; the stability of all of these, the state of unchangeable purity will be established little by little.

Within this book, which is a gift of God through Bawa Muhaiyaddeen, His slave, we will find point after point of how to get rid of our idols, both seen and unseen; we will find how to establish good qualities, the good actions. If we slip we will find points of God's forgiveness and compassion and love, points of wisdom to help us regain the feet of Grace to walk again the path of Grace. Point by point by point, Bawa will lead us along, soothing our pain and distress and establishing our *Iman* more and more firmly. This will occur either if we are totally lost in ignorance and falsehood to ourselves

or (as I have witnessed with my own eyes) if we reach the state of *a Hafiz* [one who has memorized the entire Qur'an]. Bawa will always recognize the state of those who come before him and will lovingly melt their hearts with the praise of God and will exhort and lead us higher and higher on the path of purity and wisdom, whether we are lowly and ignorant or whether we are wise.

My most beloved brothers and sisters, I am asking myself and you who are the love within the love of my true self to please forget about the conduct of others and apply everything in this book to ourselves. Then we will grow in purity and not reject others from our heart; we will grow in unity and the love of God.

One more point: a balloon is a small piece of rubber, but if it is inflated with enough hot air, not only will it become quite large but it will actually float into the sky. However, a pin, which has a point which is hard to see, can destroy it with one prick and cause it to plummet back to earth. Like that, our actual wisdom may be rather small, but if we fill it with enough 'hot air' of philosophical wiseacring, metaphysical wiseacring, religious wiseacring, and spiritual wiseacring, we might actually appear big to the world, and it may appear as if we are already rising toward the heavens. However, one point of the Truth of God, spoken by a pure slave of God will burst this huge balloon of egotistical intellectualism and cause us to fall back to our true station. Therefore, the biggest obstacle to our developing purity of God's qualities and His wisdom is what we already think we know. All of us are ignorant in the presence of God, all of us are impure, all of us lack God's selfless actions. Therefore, let us all become students and read this book again and again and each time the words in it, which are curiously alive, will open out more and more understanding and drive us on to more and more purity.

May God protect all of us in this search. It is He alone who is the true guide to all of humanity, and may He guide us all along the straight path. Make no mistake about it, He is the

guide and His is this book, *God, His Prophets, and His Children*. One who is a slave of Allah such as Bawa Muhaiyaddeen neither adds anything to the word of Allah nor takes away from it. This is a gift of Allah to you. And what is the one true secret of the Heart? Bawa, who knows it, says it's wonderful but can't be described, because no words or names are equal to it. So let us all go along the path of purity into our Innermost Heart and find out!

As-salaamu 'alaikum wa Rahmatullahi wa Barakatuhu kullahu. The Peace be upon you, and the compassionate mercy of God, and His blessings, and everything of His!

Muhammad Razzaq

1. STORIES AND EXPLANATIONS

The Gem of Wisdom

My children, gems of my eyes, greetings and love from this very small one. May God protect us. The Mightiest of the mightiest, the One who is the most Precious of the precious, the Rightful of the rightful, the Wisdom of wisdom, the Love of love, the Life of life, the Light of light, that God who is the Soul within our souls, that One of limitless Grace and incomparable love—may He protect, nourish, and sustain us. *Ameen. Ameen.*

Children, gems of my eyes, may God protect us, nourish us, and give us His Grace. Children, gems of my eyes, we must understand the actions of our life, the rightfulness of our life, and the true path of our life. Particle by particle by particle, we must understand the various kinds of actions that have developed. We must understand all the duties that we have to perform, the methods of organizing and understanding, the explanations of these methods, the learnings which relate to these explanations, the subtlety of these learnings, and also the unity and the point of this subtlety. We need to search for the wisdom and for the qualities that are the basic explanation of this subtlety.

What does gold need? It needs only light. What does a gem need? It needs light. Gold needs light. It is the glitter, the shine, which gives gold its name. That gold is forever gold. It will be gold forever, it never changes, it is that original gold.

Like that, within man Truth exists. For life, you need the Light of Truth. If that remains always unchanging and in unity, it is that Truth which is the gem. That is gold; it is that gem. That Truth and that Light will not change—it will be there forever. If gold is put into the sea, it will not change. If you put it into dirt, it will not change, and once you wash it, it will display its point. It will never change, even if it is in the ground. Wherever it is, gold is that original gold. Whether it be in the earth or whether it be outside, it is gold. Whether it be in the bank vaults or whether it be in your house, it is gold. It remains always that original gold.

Similarly, the Truth, the Light, the wisdom, and the plenitude which man needs, do exist. Man may be anywhere. He may be in the jungle, he may be in the cities, he may be in the country, he may be with his family, he may be single, or he may be in a company. He could be anywhere, but wisdom, the Light, the qualities, and compassion will exist. If his life contains these, it will be gold. These will always exist as gold. None of these will ever change. That thing which never changes is called gold.

This is how it is. If we have the true qualities, wisdom, clarity, and love—if we know and can understand the path—then we have found the correct method. Just as the gold was extracted from the earth, and just as that gold was refined into pure gold, the wisdom within our bodies must take that section of Truth and refine it into gold. All the attachments of the earth and all that has combined with the earth must be eliminated. Then we must extract that powder. When that is extracted we call it gold, and it will be gold wherever it is. It is gold and nothing else.

Wherever man is, what he needs is Truth, what he needs is wisdom, what he needs is compassion, what he needs is the Light, what he needs is *Gnanam* [Divine Analytic Wisdom]. What he needs is to perform the duties of God. What he needs is equality and peacefulness, what he needs is justice, what he needs is conscience, what he needs is good qualities. This state is the Light in man. That is the Light in man. Although he may be in the jungles or in the cities or on the

land, although he may be single or with a family or in a company—it is that Light which is needed.

Children, gems of my eyes, please understand this. Just as pure gold is always in its original state, man must change himself to his original beauty. Man's beauty is his qualities, his actions, his love, his compassion, his unity, his tolerance, his peacefulness, his patience, his justice, his trust, his surrender, and his faith and certitude in that One God. These are the good thoughts that are necessary. These are what man needs, for then he can be wherever he wants.

For a gem, what is needed? Light is needed. It needs the rays which come out of that light. When that develops, you can call it a gem. Then it may be one of the nine precious stones. A gem is a precious thing. It is very valuable. If there is no light in it, then what is it? It is just a stone, it is just a rock. It is because of its light and shine that it is called a gem. Because gems have many colors, because of their nine colors, they are called the nine precious stones.

There is something which is called man. Within man there are nine precious stones—earth, fire, water, air, ether, mind, desire, wisdom, and the Soul. These nine exist. Out of these nine, wisdom is the gem, the Soul is the light, and the rest are the body. These are the nine precious stones that exist within the body. Within mind and desire, earth, fire, water, air, and ether—within these seven—you have to search for the other two. If you can purify these seven and make them into Light, if you can make the body into Light, and if you can give the body the appropriate explanations and causes for each section, then the body will also shine. (There is a shine in the mind, and within desire itself there is a shine. There is also a shine or a *sakti* or an energy in earth, and also in air.) If you can do this, then the angels will be the right food for you. Then you will be able to control earth, fire, and *maya*. You can eliminate them, you can develop the qualities of Light within them. If you can develop the qualities of Light within these elements, then they will each become one of the nine precious stones.

You must erase this form and develop that Light within it. Then earth will be represented by Adam, water will be represented by the angel Michael, air or wind will be represented by the angel Israfil, fire will be represented by the angel 'Izra'eel, and the wisdom which brings these rays to the Soul is the angel Gabriel. These elements will be in the form of angels. They will be in the state of *malakut* [the sphere of angels, or the state of man when he has transformed his heart into an angelic state], *jabrut* [the sphere of Divine Knowledge], and *lahut* [the state of Oneness—complete union with God]. This is the way that the nine colored gems are separated off. The body itself changes into the form of the seven gems, wisdom will change into a gem, and the Soul will change into a ray of Light. These then become the nine precious gems.

These nine precious gems have been combined and given the name of Jewel Muhammad. 'Muhammad' represents the 'beauty of the face', the *muham*. [*Muham* is the Tamil word for 'face'.] Because of *this* beauty of the face you say, "Ah, this is very beautiful! This is such beauty!" This beauty, this countenance, is the beauty of God Himself. The face represents the beauty of the Light of God. When this beauty of the nine precious gems develops, then that state is called the Jewel Muhammad.

If you can convert all these nine into the nine precious gems, if your beauty can become Muhammad, if your face can become the beauty and the Light of God, then at that time the name of Jewel Muhammad will be given to you. The beauty and the Light of these gems will exist, and nothing will be wasted. There will be no death or destruction for the body. Your coming has no destruction, your beauty is not destroyed, and your wisdom is not destroyed. There will be a place for you in the eight heavens. You can climb up these eight heavens to *malakut*, to *jabrut*, to *lahut*. You can climb up to the eighth heaven. You can travel in the eight heavens. When you develop the state of this beauty, you can travel like this.

If there is no light in a gem, it is just a rock. If man does not reach this state, then he is only earth, he is only rock, he is a beast. Only when that Light develops does one become a Man. Then only is there value. Then the worth of that Light exists. That value and that Light will exist. Then there is the connection with the kingdom of God. Then there is the mercy of God, and there is freedom and happiness with God. If you do not have that Light, it is like rock. It is just rock and earth. It may be a black or a white rock or a green rock or a blue rock—whatever it is, it is just rock, it is without any light. If man does not have this state, then he will be a man in body alone. If he does not have this state, he is really a beast. But if he has this state and if he has this beauty, he will have value everywhere. He will have that unchanging state in the earth world, in the world of wind, in the world of deities, and in each one of the worlds. He will have the mercy of God, he will have the treasure of God, he will have the qualities of God, and he will have the wealth of God.

Therefore, my dear children, we must reflect. We must understand and realize this state, bring it into form, and keep it within us. We should not look at the world, we must look within ourselves. We should not look at the story of others, we must try to read our own story. We should not concern ourselves with blood-ties, we must inspect the blood that created us. Whatever we see from without, we must put that within us and research it from within. All that is outside is within us, and all that is within us is seen outside. Therefore, all that we see outside, we can see within ourselves.

If we research and inspect within, this is a very, very mysterious room. It is a mysterious room. It is a room as well as a womb. It is a very mysterious room, as well as a very mysterious womb. This is a very mysterious thing.

There are many things we have to learn here. There are many, many spheres within. This room is very high and very deep. Everything, the universe [*alam*], the world of the Souls [*arwah*], everything in totality is within it. For that we need a microscope. Everything that we cannot see with our physical

eyes exists there. There are many things within it. There are so many cells and so many atoms that exist. We need a microscope for this. We must take each thing, dissect and analyze it very carefully, particle by particle, then put it under the magnifying glass and examine it. We have to focus the microscope. Then we have to go on magnifying to one thousand, to ten million, to tens of millions, and to hundreds of millions. We might need an electron microscope for that. Hundreds and hundreds and millions of times, we have to magnify it. Then we find one within another, one within another, one within another. When we cut one, we see there is something else within that. As we go on magnifying and magnifying and magnifying, there are many, many limitless secrets within this room and within this womb. That is why the life of man is a mystery.

The world is a mystery, and the life of man is also a mystery. Man is a myterious being, and God is also a mystery. The origin of man is a mystery, man is a mystery, the world is a mystery, and God is a mystery. It is only wisdom which can understand these mysteries upon mysteries. When we go on magnifying each section with this microscope, there is no research which extends further than this. One section is shown as an example, the other is shown as a basis or reality. One section is shown as a form, the other is shown without a form. One is shown as a story, the other is shown without a story. One is shown with an explanation—as a sun—and the other is shown as a ray.

Like that, there are many things to be understood section by section by section. All these exist within that university. Within that room, within that university, we have many methods of learning. How could we describe an end to the number of studies that are there? There are such subtleties, such subtle meanings, such subtle investigations there. To understand this, we need that wisdom and we need that microscope. It is through these that we can understand. When we understand these subtleties one by one, then we will understand the secret of God, and that Truth will be

revealed. That compassion is revealed there, that unity is revealed there, that state is revealed there, that peacefulness is revealed there, that justice is revealed there, and that trust is revealed. There we can see all lives as our own.

Please search for that microscope with which you can understand these genuine duties, this genuine explanation, this true compassion, and this true love. Then we will be able to practice the state of these qualities. This is the most exalted learning that one has. In this state, as we go on researching, there are viruses and germs which kill cells and eat them. You have to give an antidote immediately to that cell which is being caught and eaten. Develop that cell which can grow and not get destroyed. You must try to develop a cell which will not kill another. You must remove that cell which kills others and put it aside. Just throw it out, then grow another cell which will not kill and eat another. Take off that cell which kills and eats others and put it aside. You must go on analyzing with this microscope. Receive and preserve only that atom which can develop another. Immediately remove and destroy that other cell with acid, or at least remove it and throw it out. Say, "Go out and search your prey."

If we go on researching like this, there is no necessity to keep any other cell but God, any other thing but justice. Everything that is opposed to this must be removed and thrown away. We have got to separate everything and remove everything except God. What will be retained is that Truth, that God, that unity, that peacefulness, that tolerance, that justice, that affection, that compassion, that love which recognizes all lives as equal, the recognition of others' hunger as one's own hunger, the recognition of others' adversities as one's own adversities, and the state where all lives are equal. It is only such compassionate learnings which we must study. Then we can realize that room, we can investigate that room of arrogance, *karma*, and *maya*. We can investigate that form, and then we can understand the two forms—the original and the artificial. We can understand the right and the left. Give what the left needs to the left, give

what the right needs to the right.*

Children, gems of my eyes, all that we must investigate, we must research within ourselves. We must find the conclusion within ourselves, search for that Truth within ourselves, and within ourselves we must search for God. We ourselves have to give that judgment. All these must be performed by ourselves. We ourselves have to discriminate between right and wrong. We have to differentiate between hell and heaven ourselves. We have to give that judgment ourselves. We ourselves have to perform those actions. We ourselves have to experience. We have to practice and show that compassion ourselves. We must act mercifully and display that mercy ourselves. Like this, all these good qualities and also the wrong qualities must be understood, realized, and experienced through our learning, our actions, and our acts. These are things which we have to understand from within ourselves.

Please learn these qualities, actions, and wisdom at the feet of a Father. We must differentiate between that One God and the multiplicity of gods. We ourselves have to decide what is right and what is wrong. We need to search for the wisdom to make the correct judgment. We must search for the qualities that relate to this wisdom. We must put these qualities into actions. We must display that compassion which is in accordance with these actions. We must develop the unity according to that compassion. In relation to that unity, we must have peacefulness. In proportion to that peacefulness, we must practice the 3,000 gracious qualities of God. According to these gracious qualities, we must practice the state of realizing others' hunger as our own. According to that justice, we must have the clarity of the actions of God, and we must perform those actions. These are the

*Bawa frequently refers to this concept of left and right; left being the body and duties to the world, and right being the Soul and duty toward God. Both duties must be understood and performed in unity. For further explanation see "The Right and the Left," *The Guidebook: to the True Secret of the Heart, Volume One*, by Bawa Muhaiyaddeen.

things which you have to study within that room and that school.

There is nothing outside which is not within you, and there is nothing within you which is not outside. What you must analyze within, within, within is the wisdom and those qualities. You must search for these essential things from your Father. It is you yourself who must search for heaven and hell. You yourself must search for birth and death. It is you yourself who must search for good and bad. You alone must search for sins and good deeds. It is you yourself who must search for good and evil. Everything is within you. What is essential is to search for that wisdom. What is still more essential is to search with that wisdom for those qualities. After that, it is even more essential to put those qualities into practice. Once you practice those qualities, what is most essential is to establish this state of action. If you develop this, then what will be absolutely most essential is to need the compassion of God and to perform the duties of God. Therefore, please search for these explanations within yourself. Once you search like this, please bring them into action. Search for that wisdom, search for that conduct. If you can develop that beauty, then you will be the gem, the gem of the kingdom of heaven. You will be the gold in the kingdom of heaven. Then you can stay everywhere, eternally. You can live in the sea or on the land, or you may be in the cities, or you may be in the dump heap. You can stay wherever you want. Gold will always remain gold, it can never be changed. The world can never change that.

Therefore, my dear children, please think of this. From a good Father, please search for these qualities and for that wisdom which exists within you. Obtain these and research within yourself with that wisdom. With these qualities you must research that room, with these actions you must research that birth, with these researches you must practice all your findings. According to these, you must then perform your duty. Then you will understand everything. That is the truth. It is useless just speaking externally. It is easy to see

things outwardly. It is very easy just to praise and to blame. Yet what is correct is to understand from within yourself and then to put that into practice. Once you have understood yourself, you will have understood your Father. The one who has understood himself has understood his Father. One who has understood his own difficulties will have understood others' difficulties. One who has realized his own hunger will realize the hunger of others. And one who has realized his own sorrows will understand the sorrows of others. Once you have realized your own profit and loss, only then will you realize the profit and loss of others. Once you have realized your own Soul, only then will you realize the Souls of others.

Like this, if you can understand these things within yourself, only then can you realize the states that exist within others. If you do not understand this form within your own heart, then when you say, "Oh, it's a pity the other man is suffering," that is just talk, just hopeless speech. You may say, "Oh, it's a pity," but your heart will not melt, it will be merely words. The tears will not come, that love will not come. The heart will not melt when this is said. When others experience adversities, your heart will not melt. Only when you have realized it from within will you say, "Ah, these are the sufferings that I went through, this is how I felt. When I had a terrible stomach ache it was like this. I shuddered and I shivered so." Then the heart will melt. If you can study each and every lesson in this way, then your compassion will be there, tears will come, trepidation will come, sorrows will develop. Before the other man realizes his difficulty, it will hurt you. That is the state of God.

Because God has understood everything, all diseases, all adversities, all illnesses, and all sorrows are His. That is why we must understand ourselves. We should think this way, "If I take another one's wealth, how that man will suffer. Oh, how he will feel." We must have that fear within us. When a person is stealing to pay a debt or if somebody robs another, then how much sorrow that robbed man may feel. Then the person should realize, "Oh, if I take somebody else's thing,

how much he will suffer. It is the same sorrow as if someone had taken one of my own things." Like that, he will be aware of the sorrows which the other person feels. He will be aware that the other person also suffers in the same way. We have to experience everything ourselves. The meaning of awareness, the meaning of wisdom, the qualities, the research, and the explanations of our bodies—it is for these that we must search. If we understand these, only then can we become God. It is only then that we can understand those circumstances, only then can that justice be understood, only then will we understand the lives and also the difficulties of others. Until that time our lives will be very difficult. This is the true learning.

Let us understand this true learning and these true actions and this true state, and let us realize this through ourselves. This is essentially what we have to understand. This is the wisdom and comforting qualities that our Father has to give us. If we can understand and realize this state, we can live anywhere. Gold is gold whether it is in the ocean or on land. Even in hell, gold will be gold. Hell will not destroy it. Gold will always be gold, wherever it is. Nothing will destroy it. God's treasures belong to God alone. We must understand. We must learn this state from within ourselves. With wisdom we must understand this explanation.

My children, gems of my eyes, children, you must be aware within yourselves of every explanation and every duty that you must perform. You must understand each one of these things through yourself. Within us there is a unity of two sections. Look at them both. When you see a fault of someone else's, you must understand it within yourself. You must say, "If I were in that state, what would I do? How would I feel?" When others' sadness comes, keep that as your own sadness and understand that. Keep the state of others within you as your own and understand that. You must always put yourself in the position of the other man, and then reflect what your condition would be. Think like this in that state, "If I were in that person's position, what would I have

done? I do not know whether I would have committed the same fault if I were in that person's state." We must always take the position of the accused.

The one who gives the judgment should always put himself in the state of the accused and then realize that state. Only then will he understand it. Only then will he know the explanation of compassion. Only then will we know clarity. Like that, we must reflect upon every cause. If we do it like that, my children, gems of my eyes, then this is the path on which we can see our Father, the path on which we can search for the explanation of man, the path on which we can realize God. This is that valuable journey. We must know this. Then only will we be performing the duty of God, the actions of God. That is the state of Man-God, God-Man. This is what the princes of God and the messengers of God did. In the same way, we must practice this and show it.

You must learn this within yourselves. For this you must seek that wisdom and those qualities from the place where your Father is. You must bring this within your heart. And having taken this within your heart, you must use these instruments to go on researching. With that wisdom you must research, with those qualities you must research, with those actions you must research, and through that compassion you must research within your own body. That is good. Please establish this state, strive for this, bring this into action, bring this into your conduct, bring this as a part of your duty, bring this into your compassion, and bring this into your justice. Please establish that justice firmly and make your heart into a staff of justice. Then you will be the staff which understands all other hearts. Please understand. That will be good.

Children, gems of my eyes, please reflect upon this. May God give you that state, that wisdom, and those qualities to practice this. May He give you that Grace. *Ameen*. Please consider this. Within you there is a big story.

Ameen. Ameen—May this intention be fulfilled.

Ya Rabbil 'Alameen—O Ruler of the Universes.

The Father to the Soul

My love to you, children, who are the gems within my eyes. Love to the children who are the light within my heart and who are born as the love within my love. Love to the children who are the light, the life, and the love which exist as the heart within the heart. May God protect all of us. May God grant His wisdom, His qualities, and His conduct. *Ameen*. My gems, may the One of limitless Grace and incomparable love protect us.

My children who are the gems of my eyes, my precious children, I will give you some understanding from my experience.

There are four hundred trillion, ten thousand spiritual forms of studies that we are pursuing in the world. There are one hundred and five million types of studies and spiritual things that will cause rebirth, and there are also the studies of miracles and prayers. My loving children, my precious children, there are so many studies, and for each of these studies there are many millions of teachers—gurus, swamis, magicians, poets, learned men, ascetics, and yogis. There are so many different teachers for these types of learning—the learnings of those four hundred trillion, ten thousand forces, miracles, spirituals, prayers, mantras, and magics. These will result in one hundred and five million rebirths.

These studies are related to such rebirths, and these are what you call teachers.

Similarly, there are teachers in the jungle, there are teachers in the cities, teachers in the caves, teachers in the body, and numbers of teachers spread out everywhere. Each teacher will show you something. Each will teach you one grade and each will teach you the lessons of that grade—that kind of prayer, that kind of spiritualism, that kind of miracle, and that kind of yoga. Now, the ascetics take marijuana and other drugs. They take marijuana and they also take opium. Those who take opium are called *mastans*, the ones who take marijuana are called princes and ascetics, and the ones who take alcoholic drinks are demons. To achieve many things, there are the different types of prayers which have been taught by many teachers. This is the knowledge that we learn from teachers.

My children who are the gems of my eyes, these are the different schools. These schools deal with the four hundred trillion, ten thousand different kinds of prayers and miracles. For each miracle there may be a different teacher. But my children who are the gems within my eyes, these are teachers who teach about form. They are teachers who teach about spirits, they are teachers who teach about the mind, they are teachers of desire. They teach you about the five elements, and they teach you about the five letters which represent earth, fire, water, air, and ether. They will teach you about causes and effects. You can learn about these spiritual things and miracles from these teachers that I have mentioned above. And once those examinations are over, you can perform the various things that you have learned. But my children who are the gems within my eyes, once you have finished that test, you will have to proceed elsewhere. One who does yoga can continue to do yoga, one who performs miracles can continue to do miracles, and one who does spiritual things can continue to do spiritual things. If you become an ascetic you can take marijuana, and if you are a *mastan* you can take opium. Like that, you may be able to do the many

different things that you have learned. But my children, gems of my eyes, it is not like this.

There is a way that a father raises his child. For a father to raise a child, he has to be the Father to the Soul. That connection is a state of unity which exists between the father and the children. That loving unity, that study of unity is a very, very, very precious study. It is not something on which you can be tested, it has nothing to do with spiritual things, it has nothing to do with the *saktis* [energies] that were mentioned earlier. The father teaches the children to imbibe the qualities of the father, the father teaches the actions of the father, the father teaches the children that original work. The father teaches the children about the experiences of the father, the father teaches the way of birth, the father teaches about appearance, disappearance, birth, and death. The father teaches patience, tolerance, and the understandings of the secrets of the kingdom of God. That father teaches the explanations of his own experience. He teaches that sound, those notes, that voice, that look, that fragrance, that taste, those qualities, and that speech. The father transmits that beauty to his children and teaches them. To his children he teaches his own form, he teaches his own customs, he teaches his own states. He shows them the way to journey. He teaches the connection between the kingdom of God and the self. These are the things that may be taught by the father.

The father's teaching never ends. For until he finally reaches his Father, he embraces his children and takes them along to his Father. Until he goes to God, his own Father, he will teach the children. Until he reaches the kingdom of God, the father teaches that path, he teaches that journey, and he continues to show various sections of the path. Since that is how such experience is, the way that the father raises those children is entirely different from the four hundred trillion, ten thousand studies. Those other teachers teach spiritual study, the study of the body, the study of the mind, the study of desire, the study of the five elements, the study of the five senses, the study of earth, the study of water, the study of

air, the study of angels, the study of archangels, the study of ascetics, the study of demons, the study of ghosts, the study of devils, the study of illusion, and the study of miracles. There is a big difference between this study and the other. The father's study and the teacher's study are opposites; one is positive and the other is negative.

If you do find your father and if you learn under that father, the studies under that father will be quite different from the study under a teacher. The father's study takes you to the unity of God, while the guru's study teaches you to unite with the earth and to unite with *maya*. Therefore, you must reflect on this kind of study. The two are completely opposite. They are directly opposite to each other.

My children who are the gems within my eyes, you must think about these sounds and these explanations. You also must try to learn your father's qualities, his actions, his words, his customs, and his habits that he teaches to his children.

NOW, I will tell you a story about a person called Mathi Athi Raman and his experiences while he was very young. Whenever anyone would give him money to purchase some goods, he would go and buy it for the cheapest possible price. He would buy it for the cheapest price, bring that object back, and give it to the person, who in turn would feel happy and give him a tip. Like that, he went through the experiences of business, the experiences of trading, and the experiences of jobs. He would also sit down in the presence of people who were very wise, or people who were very great in their advancement. He would sit down, listen, and absorb everything that they would say. He would listen to people who had a lot of knowledge and to people who were wise. He absorbed the understanding of right and wrong, and this was how he was conducting his own actions in his life.

He gained a lot of experience. He had a lot of understanding and a lot of experience in judgment and the ideas of justice. He underwent this learning and learned very many things. He had a lot of experiential knowledge. His learning was an entirely separate form of study—he did not go

through any colleges or schools. He experienced this learning in the world, brought it into action, and understood it through his actions. After studying in this fashion, after learning through his experience, he was given that name *Mathi Athi* [God's Judge], the Honorable Raman.

In certain cases where a final decision could not be given, Mathi Athi Raman was able to give a judgment. Cases that the courts or the supreme court were not able to solve would be brought to him for a final decision. They would say, "We cannot reach a solution for this, so we have to go to Mathi Athi Raman and ask him for a solution. It is he who must make the final judgment, we cannot judge this." That is what the court would say. Even all the lawyers used to flock to him and bring those cases that transcended the law. And he would judge those cases that could not be judged through the current laws and rules. Like that, through his experience, he would do God's justice perfectly. He would make a perfect judgment.

But his father tried to influence him in many ways. Whenever he was trying to solve and judge these many cases, his father would take the opposite stand because he was thinking of the world and worldy positions. The father would look at the rich people, the kings, and the people of high position, and he would always judge in their favor. He would release a rich man but he would certainly hang a poor man. The rich people and the people of high political position would escape. But Mathi Athi Raman, the son, understood the whole situation, and he would finally solve such cases and find that the rich person was really the culprit. Then he would order the guilty one to be hanged. The father was opposed to the son because he handled these cases with proper judgment, and he got angry because of many of the cases on which the son ruled. The father said to the son, "Give it up. Give it up."

But the son said, "God's judgment is truth, and truth has to be dealt with in truth. If God has given me that justice, I will perform that justice. Between justice and injustice, justice must win."

Because of this, the father got very angry. He disowned

him and said, "Even if you die, I will not come to your funeral." Then he went away.

So, Mathi Athi Raman remained while the father left that place and went to a different country. He went to stay with a moneylender who was a very big businessman, had many ships and was doing a lot of trading. This moneylender had two wives. Because the elder wife had not given birth to any children, he had taken a second wife. And after he married the second wife, a male child was born to that wife. She and the moneylender were very fond of the child, and sometimes he would take care of the child. The elder wife was also living with them.

The younger wife had a lover who used to come and visit her and then go. One time the moneylender had to go on a trading mission. During that time, Mathi Athi Raman's father was living in that particular city at this moneyender's house. The elder wife had gone to get some water—she had taken a pot and gone a distance to fill that pot with water. The younger wife who had the child remained in the house, and her lover came to visit her. Mathi Athi Raman's father was watching this. He was supposed to be sleeping somewhere in the house, but he was watching this whole incident. When the lover entered the house, the child was asleep, and of course, these two people made love. Just before dawn, the elder wife who had gone for the water came back and knocked on the door. When she knocked, they tried to escape and trampled the child. The child cried and then died on the spot. Mathi Athi Raman's father was watching this. The lover ran away and the younger wife covered the child. When the elder wife came into the house carrying the water, the younger wife began to shout, "You have trampled my child and killed him." She started wailing and crying, and the people began to crowd around.

The elder wife pleaded and cried and said, "I never trampled this child. I never saw this child. I never did anything." But the younger wife kept insisting that she was the one who trampled the child.

The case went to court. Now, in normal circumstances, a mother who gives birth to a child would not kill the child. Somebody else might kill the child, but a mother would not. The case was appealed to many different courts, and the judgment was that the elder wife had to be hanged. And yet, she looked as if she were a person of noble character with a lot of love and shyness. Nevertheless, when they went to court, the younger wife had given evidence to say that the elder wife had killed the child. The final appeal went to Mathi Athi Raman, who held his court under a tamarind tree. The moneylender came, the lover came, the elder and younger wives came. Mathi Athi Raman inquired as to what the elder wife had done when she had gone to get the water, and the younger wife was still insisting that the elder wife was the one who killed the child.

In the meantime, Mathi Athi Raman's father got a huge stone and climbed that tamarind tree. He tied the stone onto a rope and seated himself above the head of Mathi Athi Raman. The father's idea was to drop that stone on Mathi Athi Raman's head and smash it, if he did not give the correct judgment. For the father had witnessed the whole scene and knew what had happened. He climbed the tree, hid himself there, and kept the stone in position, ready to release it. Nobody knew that the father was in the top of the tree.

In the meantime, a crowd had gathered and the case was proceeding. All the jurors said that the elder woman was the guilty woman, the murderer. So Mathi Athi Raman said, "That is possible, it is possible. All right, sit down." Then he asked, "What is the evidence you have to prove that she killed him? What is your evidence, what are your points?"

The younger wife replied, "I saw with my own eyes when she brought this pot of water, she trampled this child and killed him."

So then Mathi Athi Raman said to the younger wife, "Is that so? We cannot accept that evidence. Now, if in fact she did kill this child, if the elder wife did kill this child, then you have to completely remove all your clothes and walk around

this crowd three times without any clothes on. You have got to go around this crowd three times without any clothes on. If she killed him, you must do that as proof." So she removed her clothes and three times she walked around the crowd naked. She removed her clothes and she walked around naked. He said, "All right, now you can put on your clothes."

Then he asked the elder wife, "What evidence have you got to say that you did not kill this child? If what you say is true, then you also must remove your clothes and go around naked three times."

But the elder wife said, "I cannot remove my clothes."

Mathi Athi Raman then asked, "Why did you do it? Are you then the murderer?"

She said, "If this is my destiny deemed by God, then let it be. Rather than removing all my clothes and walking naked around the people here, I am prepared to accept your decision. It is easier for me if you sentence me to death and hang me. I can bear that, but I cannot remove my clothes and walk around. Let my life go if it has to go, but I am not going to remove my clothes. That is something that I could never do. I will accept whatever decisions you make."

Then the Honorable Mathi Athi Raman told the people to arrest the younger wife immediately. "She is the one who has to be hanged for killing this child." He said that the older wife had a certain amount of respect and a certain amount of modesty and good conduct, so she never could have killed this child. He told them that the younger wife had been sleeping with her lover. They had been making love at that time, and the elder wife had gone for water. When she knocked on the door the lover ran, and in running, he trampled and killed the child. The younger wife then covered the baby, and as soon as the elder wife entered, accused her of murdering this child.

Mathi Athi Raman decreed, "The elder wife did not kill the child. The younger wife killed the child." Then he gave two options to the younger wife. He said, "If you tell the truth we will jail you, but if you do not tell the truth, we will burn you in lime. That is my judgment."

Immediately, when the father heard the judgment he said, "Oh son, you are the one who gives God's justice, the one who dispenses God's justice. You only have God within you, who tells you the truth." He took the stone and threw it aside. Then he descended from the tree and said, "I was a witness to this." He came forward and said, "Exactly what my son said is what happened. It was he, the lover, who was there. He is the one who trampled the child. Both of them covered this child and he ran away. I was staying in their house at that time, and I saw it with my own eyes." This is what the father said.

Then Mathi Athi Raman asked the wife, "So what do you say now? Did this old man sleep in your house?"

She said, "Yes."

"Did he come there?"

She said, "Yes."

"Did this lover come there?"

She said, "Yes."

"Did he trample the child?"

She said, "Yes."

"Both of you were embracing at that time, were you not? It was when this elder wife came that you covered the baby, was it not?"

And she said, "Yes."

So, both the lover and the younger wife were sentenced to thirty years in jail. Both of them were sentenced to thirty years imprisonment.

Like this, all this experiential learning can only be learned from an experienced father. Mathi Athi Raman did not study any law books or rules. But by moving with great people and people who had wisdom, his learning, his studies, his heart, and his wisdom became clarified. So you must dwell in the place of the father. You must try to develop the qualities of the father, the actions of the father, the love of the father, and the compassion of the father. If you can gain experience in that way, if you can imbibe these sounds, the words, and wisdom through that experience, if you can come to that

state, then you can understand the secret of God and the kingdom of God. Then you can establish that unity between yourself and God. You have to change and become children to the father. You must not change and become disciples to a guru—that is different. But if you become the child to your father and do your duty by the father, and if you learn those lessons under him, then those explanations, their meanings, that sound, the happiness, and the sorrow will be learned. The father's unhappiness is the children's unhappiness, the father's happiness is the children's happiness, and the children's happiness is the father's happiness. Like this, you will be able to learn all these good qualities.

This experiential learning is what you have to learn from your father. This is what is called the Father of the Soul, or the Father of *Gnanam* [Divine Analytic Wisdom]. It is that father that can bring about the unity of Divine Analytic Wisdom and God. We have to study these things from our father.

My children who are the gems within my eyes, the father is like the water in the pond. Everything comes to the pond. There are crocodiles, fish, and snakes—everybody who needs water will come there. The one who wants to bathe will bathe. The one who wants to wash his back will wash his back. The one who wants to drink the water will come there to drink the water. The one who wants to wash his hands, face, and legs will come to wash his hand, face, and legs. The one who wants to take the water from there will take the water from there. Goats and cattle will come to drink the water there. They may urinate in the water, they may defecate in the water, or they may drink the water. Other animals will also do the same. Some people might defecate away from the pond and then go to the pond to wash. The one who wants to fish will come and fish, the one who wants to take the mud will come to take the mud, the one who wants to take the water will take the water. Those who want to wash and bathe themselves will also come to the pond. That is the purpose of the water. The water does not show any differences. What does the water do? It invites everybody and says, "Come and

do what you like with me." It moves. It ripples. The waves come. What will they do? They will take all the dirt and push it to the shore, and those things that are heavy will sink to the bottom of the pond. The fish will eat what it has to eat, the earth will swallow what it has to swallow, the insects will eat what they have to eat, but the water remains as pure water. It never keeps any of the earth within itself.

It is like this. All the actions of the world may come to the father and collect there. Everything in the world comes and collects there. The cattle, goats, horses—all these things will come. Everything has to be washed within this same pond. It may be urine, it may be feces, it may be anything that has to be washed away. But, the water cleanses itself and remains pure.

So like that, all the *karma* of the world, the good, and the evil will come into this pond, the Father of the Soul. With his grace and with his qualities, the father moves those things. With the actions of God he performs the duty of God, and through the compassion of God, he moves that dirt away. He pushes it where it has to be pushed. What has to be given to the earth is given to the earth, what is to be given to the fish is given to the fish, what is to be given to the crocodile is given to the crocodile, what is to be given to the crab is given to the crab, what is to be given to the worm is given to the worm, what is to be given to the shore is given to the shore—and he becomes clear.

A good father will be in that state. He will not bother about the people bathing and the people who come and go. He does not judge people from the outside. Just as Mathi Athi Raman made his judgments from within, the father will also do the same thing. He will not judge the way those other people judged, saying, "How can a mother who has given birth to a child kill that child? It is only one who has not given birth to a child who could kill it because of jealousy." That is a different kind of study, that is guru-study, which studies from the outside and blames the one who did not give birth. But the judge who looks from within comes to the realization that the

one who gave birth to the child was the one who killed that child. It is because the father clears himself and becomes purified that he knows the truth, the explanation, and the point. The father knows all that, and he clears everything.

We have to understand these various things. So my children, like this, you too must learn. You have to be with the father and learn through experience. Through your wisdom, through your love, you must experience that compassion, you must experience that patience, you must experience that tolerance, you must experience that peacefulness, you must experience that unity, you must experience the Soul, and you must experience life. You have to experience all these. Only if you sit by the side of your father and live with him, and only if you can extract that point, is it possible for you to learn.

My children who are the gems within my eyes, a true father is always with you. He is not an ignorant one. What does he do? Through his wisdom he separates all the sections that are found in his children and puts these sections in their appropriate places. In the same way that the dirt is separated away from the water through the movement of the waves, the father will beat you with his wisdom. He will beat ignorance at one point, he will beat *maya* at another point, he will beat desire at another point. He will drive away the monkey of the mind, he will drive away birth this way, he will drive away death that way. In the same way that the water moves and discards the dirt, the father, through wisdom, through his qualities, through his actions, through his compassion, through his love, through his tolerance, and through his peacefulness, the father will drive away the dirt within and throw it away. He will drive away our sorrows and our difficulties. And when they are separated and driven away, they will go here and there to their appropriate places.

The father remains clear all the time. He remains pure all the time. With the waves, he disposes of the children's problems. The children have to live with the father and learn his experience. We must not say that the father is within us. We

must not say that the father behaves like us. We must not say that the father talks like us. We must not look at him from outside. It will be like the wrong judgment that was given in the story. What you must do is to make the actions of the father your actions, the qualities of the father your qualities, the wisdom of the father your wisdom. These are the things that you have to do by looking within.

You cannot look at the pond and make a judgment on the pond. Although the father may be *with* you, the father is not *within* you. What he does is the duty of beating away all the bad things within us. His wisdom beats away all the bad things in us. In the same way that the waves of the pond beat away the dirt and send it to the shore, the father beats the dirt away from us. The water is clear, and the father is clear. He is clear all the time. The wisdom within him beats you, beats us, and takes away all our dirt. This we have to think about.

A father is like that lotus flower in a pond. Now, how does that lotus plant exist? The lotus plant lives on dirt. Its roots and stems are buried in the mud; it grows from that mud. It lives in the water of that pond, and it takes nourishment from the mud and grows. What does it eat? It eats the material from the earth. What does it draw? It draws in the water. It takes the water, it eats the materials out of the earth, and it grows. Finally, it blooms into a flower, a lotus flower. First, it comes above the water, and then it blossoms. Where did it have its beginning? It appeared from the earth, from the mud, from the dirt.

Like that, the father will live in your dirt. He will live in the pond of ignorance. He will live in that physical body of illusion. He will be in the elements—earth, fire, water, air, and ether. But he converts all that dirt, he burns that dirt, he consumes all that dirt. There is no dirt attached to that lotus flower, yet the plant grows from the dirt. The lotus flower does not keep any of that dirt, because it has converted that into ash, and then it has consumed all that ash. Having destroyed and converted it into ash, it lives in that water. Even

though the lotus leaves are on the water, the lotus leaves never keep the water on their surface. Even if you pull off one of the leaves, you will find out that the water cannot stick on that leaf. The water will show as drops; the water will form into droplets on the leaf.

Like that, even if the father is within you, he has no world within him, he has no ignorance within him, he has no *maya* within him. He does not keep any of those things within himself. He is separate, and *maya* is separate. Although he lives with you, he is separate and you are separate. Even though he lives with you, he is separate and you are separate. Although he was living in that water, he never accepted that water. He is living in that water and he is living in that dirt, but he is not accepting either of those. He has rejected both of them. Even if a drop of water falls onto him, it will only form a droplet. The father did not keep any section of ignorance within his *Qalb* [Innermost Heart]. That is the state of the father.

That is the state he is teaching his children. Even if the children are in the form of the body or in the form of ignorance, even if they live in the cage of ignorance, and even if they live in the darkness of the mind or desire, the father will retain the qualities of the lotus flower. He will teach his qualities. He will say, "You do not have to leave the world." He will say, "You do not have to leave the cage. You do not have to leave the pond." But he will teach you how to separate them. He will teach you how to destroy the *karma* of ignorance, how to destroy the *karma* of arrogance, how to destroy this illusion, and how to grow without these things being attached to you. He will teach you how to rise above that and to come to that state of unity. Even if you are in this world, the world should not be within you. Even if you grow within this world, the world should not grow within you. Even if you look at anything in the world, you should not absorb anything of the world. So he will teach you these various methods, he will teach you the various qualities, he will give you the explanation of these sections. Then that flower will blossom.

The lotus flower does not keep the water within it. Even having eaten all this dirt, that flower is still a beautiful color. It is like the heart. For when the heart gets rid of all this dirt, destroys all the ignorance, and destroys all the illusion, it should bloom like the lotus flower of the pond. That is how it should be. That lotus flower does not keep any ignorance. And once the flower blossoms, that nectar of wisdom comes, that natural nectar, that nectar of Grace. The fish of the pond do not drink that nectar; the water does not drink that nectar. That nectar is hidden from these things. The lotus flower rises above all this and then it blooms. Once it blossoms, it is a very beautiful flower. Then that flower searches for the help of the sun, it absorbs the rays of the sun. It lived in the water, it grew in the dirt, it ate that dirt, it grew in the earth, but finally it wants the help of the sun. In order for the flower to open and close, open and close, it searches for the help of the sun.

So it is like this, when the heart of the father is open, he absorbs the rays of God. Even if he is in this world, even if he is in the darkness of ignorance, even if he is living in the world of illusion, and even if he is living with us, he is taking the direct rays of God. He absorbs the direct rays of God in his heart. He absorbs those rays and his heart expands, contracts, expands, and contracts. He takes it from that source. He does not take the water, he does not take the dirt. His heart takes only the rays of God. In that state, he will explain that to his children, and he will try to make the children grow and mature. He will also explain how the heart can expand, and he will teach you how wisdom should operate. He will teach you how you should convert your heart into a lotus flower and be able to receive that Grace of God.

That is not all. There is that natural nectar in that, the nectar of Grace. None of the insects or fish want the nectar. Our desire, our arrogance, *karma*, *maya*, earth, fire, water, and all those ignorant things are in the pond of illusion but none of them want to drink that nectar. What they are interested in is the dirt. They are interested in the mud, they are

interested in the worms and corpses, they are interested in the insects that are in the water. This is what they are living on, but they are not interested in drinking that nectar. In the house of ignorance, in that arrogant *karma*, and in the house of illusion, none of these creations (the four hundred trillion, ten thousand forces, the spiritual forces, the magics, the miracles, and spiritual practices) will ever go and try to drink that nectar. They will not even go in search of that nectar. What they need is the dirt, they need the germs and the cells. They like to devour other beings and viruses and insects, but they do not know the taste of the nectar, nor do they like it. So, what does the father do? He will teach the children this.

The bee that is on the mountain top comes in search of the flower. It comes buzzing and ringing around the flower. Until it sits on the flower and sucks that honey, it keeps on buzzing around the flower. As soon as it sits on the flower, the sound stops, the buzzing stops. Then it does not make that buzzing sound; it sits down and sips the nectar. But until it sat on that flower, it made that sound and the buzzing. Only when it sat down there and sipped that nectar did it know that this was the sweet thing that it wanted.

So like that, when our heart is open, when that explanation of Grace comes within us, when that light dawns in us, when that nectar of Grace is found in our heart, God will come for that nectar. He comes making that same sound and sits on the flower of our heart. He sits on the flower of the heart, and in silence, He absorbs that nectar. You have to make your heart into that flower. You have to make that wisdom and that Grace within the heart into the natural nectar. That is what the father will teach you. He will say, "This belongs only to God." God will come there making that sound, and then He will sit on that heart. Having drunk that nectar, He becomes united with you. Then His taste becomes your taste, and your taste becomes His taste. Your heart becomes His taste, your heart becomes His nectar of Grace. His nectar of Grace is His taste. He will show you that state of unity. That

Grace is His taste. He will show you that state of unity. That is the state: *La Ilaha* (There is no God but You), *il Allahu* (You are God). That is the point. There is no God other than You. It is only You who have that power. All the other forces and energies eat dirt. They eat arrogance and they eat *karma.* They are interested in miracles and yogas and mantras. Only God alone eats that honey of Grace. That is the explanation of *il Allahu.*

Like this, he will teach you all this. Therefore, my children who are the gems within my eyes, you have to learn the experiences of your father. You have to understand all these lessons, and through that understanding you must try to open your heart. As soon as your heart blossoms into a flower, as soon as the father gives you the explanation of His Grace, as soon as you bring the actions and the qualities of the father into your own actions, and as soon as you bring his qualities into your qualities—his patience, tolerance, peacefulness, and all these qualities—then through the qualities of your wisdom, this will gradually grow. This is the correct path of a good father, this is the path of a father, this is the state of unity with God. This is the path to God.

So these are the things that you must try to study. This is the father's intention. His whole intention is to try to feed the child with all these things. You have to bring the thoughts, advice, teachings, wisdom, and qualities of the father into action. And if you do that, you will become that judge to this world, and you become the representative of God. To the world you become a judge, because you can now dispense judgment. To God you are a representative, and to the kingdom of God you are a prince.

So therefore, my children, please think about this. This is the understanding of wisdom. This is the understanding of Divine Analytic Wisdom. My children who are the gems within my eyes, these are things that you have to reflect upon.

May God protect all of us. May He grant you good wisdom and good actions and good qualities. May you learn these

teachings of your father and try to bring them into action. Do not search for a guru; search for a father. The guru will be one way, but the father will be a different way. Therefore, my children, please think about it and bring these qualities into good actions.

Ameen. Ameen.

The Suffering of the Prophets

Ameen. Children, gems of my eyes, who exist as life within life, as love within love, as compassion within compassion, as the eyes within my eyes—my greetings to you. May God help us and protect us. Children, the gems of my eyes, whose fragrance is like the blooming flower of my heart, we must trust Him alone.

Children, gems of my eyes, the earlier prophets who were the vice-regents of God underwent many difficulties. In his early life, Joseph had many difficulties and underwent many troubles because of his older brothers. He was cast into a well and then sold for twenty gold coins. He had many troubles because of this, but after withstanding all of those troubles with patience, God gave that treasure which had to be given to him. The Prophet Jonah also had similar troubles. Noah underwent many troubles. Ishmael underwent many troubles. Abraham underwent many troubles—he was cast into a fire. Adam suffered for many, many thousands of years. Moses underwent many troubles—he was an orphan. And just as Moses suffered, Jesus also suffered without his father or mother or a place to live. And similarly, Prophet Muhammad suffered without a father or a mother, without a place to live, and without a home of his own.

But God protected all of them. Through these difficulties, many of the prophets were given explanations. God made

them suffer and made them aware of the troubles of other lives. He showed them how other lives suffered just as they were suffering. He made them feel the troubles and adversities that others would undergo and thus made them realize the suffering of others. And having demonstrated this, He gave them that prophethood.

Because each of the prophets experienced these troubles, they were made aware of how the children also would be affected by the same troubles. God made these prophets experience all these. And having become aware of these, He made them realize the sufferings of other children, and He bestowed the Grace of His vice-regency upon His prophets.

These difficulties are recorded in the histories of the prophets. From these histories, we can understand many of the sufferings and losses that the prophets underwent. We can also know the stories that have been made up. There may be many stories that have been created or made up that we can read and understand. However, there are many circumstances that we must realize from *within*.

My dear children, who are the children of six lives, all those commandments have been placed within our own *Qalbs* [Innermost Hearts] as instructions, as wisdom, as Grace, as Light, and as life. All these treasures are there resting within us, and all those adversities are also resting within us. All the troubles and distress that the prophets underwent are resting within us. All their happiness is resting within us. Because all these states are within us, all the commandments given to those prophets are also within us. We must think about this.

In the same way that the prophets suffered, we must suffer. Whatever troubles the world caused them, similar troubles could be caused to us. If we love the Truth, if we have trust in God, if we establish that compassion, and if we perform that duty, the world will not accept us. Just as the world rejected the prophets, we will also be rejected by the world. There are many people who will murder us, there are many people who will beat us and bite us, and there are many peo-

ple who will drive us from city to city, country to country. They will not give us a place to live or food to eat, and they will make us wander and drive us away. If you really intend or search for the Truth, you must experience all these difficulties and losses. Why? Because the prophets have experienced this. If we intend that Truth, we too will experience the same troubles that the prophets underwent. Only if we experience those troubles and know the sorrows, griefs, and happinesses that they underwent; only if we establish that firm, unshakeable faith, certitude, and determination in God—only then can we receive His Grace. After we have gone through those experiences and received His Grace, we must show compassion on other lives, love others as we love ourselves, and perform our duty. These were the experiences given to Moses, Ishmael, Muhammad, Jesus, Abraham, Jonah, Adam, Noah, and Job. God caused them to experience all these difficulties.

Therefore, my dear children, if you have trust and faith in God, the world will not accept you. If you really have faith in God, the world will not have faith in you. If you really accept God, the world will not accept you. If you really tread on the path of Truth, the world will reject you, chase you, and try to kill you. Just as it happened to the prophets, it will happen to you. We will have to experience this. Having experienced this and having received clarity through those experiences, through that clarity we must establish faith in God, through that faith we must establish the compassion of God, through that compassion we must receive the patience of God, and through that patience we must receive the qualities of God. It is through these actions that you must receive the bliss of His Grace. It is those qualities that we have to receive.

On account of this, we will have difficulties and losses. All that we see will be our enemies, and all that we see could come to murder us. Wherever you look, you will find troubles and difficulties. All will be troubles to your body, to your desire, and to your mind. All will be enemies. Except God

and that One Truth, all else will be our enemies. It is this state that God taught and explained to the prophets.

Therefore children, gems of my eyes, we have to be aware that there are three sections in this body. They are arrogance, *karma*, and *maya*. They exist as three worlds. Arrogance is attachment. Arrogance is a beast and a hell. *Karma* is the torpor and glitters which exist as the body. Arrogance, *maya*, and desire are attached to this body which we possess as a form. *Maya* is happiness to this body. Pride and arrogance are happiness to this body. Sex and the sexual arts are happiness to this body. This is the world of the body. The start of this is arrogance, *karma*, and *maya*. These are the things that we experience through this body.

Transcending this physical body, we must see another form. That form is composed of wisdom, Grace, God, and His Essence [*Zat*]. The Essence is His *Qalb*. The Grace is the explanation, and God is the complete effulgence within. This form exists within. We must open these worlds from within. Prior to opening these, the three outer worlds will always try to kill us. Before we understand the inner three [the Essence, the Grace, and God], we have to understand that this is the world of the earth, the world of the mind, the world of the *avi* [spirit]. *Maya* is the arts of birth and desire. Arrogance is the beastly qualities of this world which needs sacrifices and revenge. This is the state of the mind.

Children, gems of my eyes, we must really understand this. Arrogance, *karma*, *maya*—to these three, Truth is an enemy, God is an enemy, wisdom is an enemy, patience and compassion are enemies. Like that, all such qualities are enemies. These three enjoy selfishness, desire, craving, arrogance, lust, the four hundred trillion, ten thousand miracles, learnings, and praises. These are the enemies of Truth. These are the enemies of Truth that were cut off from each of the prophets. The attachments of these three are the bile which is anger. Bile is anger, which is poison and evil qualities. Bile is heat, bile is trickery, bile is vengeance, bile is craziness, bile is the ninety-six kinds of craziness. It causes

trickery, arrogance, 'I', 'you', and such evil qualities. When bile rises, the mind shakes. And with this shaking of the mind, at one moment a man could commit a murder, at one moment he could steal, and at one moment he could realize happiness.

These evil qualities were cut off from Prophet Muhammad by his bile being removed. Muhammad is the Truth or the beauty which is man. Anger was cut off and removed from that beauty. This craziness was cut off and removed. The desire for women was cut off and removed. This arrogance, *karma*, and *maya* were cut off and removed. God has done this for some of the prophets. He has done this as an experience.

Like that, through wisdom we must sever these evil qualities from us. The angels Michael and Gabriel should come and cut these off. Gabriel represents wisdom. He is a messenger of God who brings revelations. Gabriel, or wisdom, is the connection between God and man. It is wisdom that brings the connection between man and God. It is wisdom which brings the revelations. That is the current. That is Gabriel. That Gabriel is represented by *lam* [Arabic letter ل]. That is wisdom. That is a messenger. That which brings the commandments from God, sees the commandments, and hears the commandments is wisdom. That which accepts the commandments is truth. One has to accept these commandments in truth. The truth has to accept what wisdom brings. What brings that beauty, Muhammad must accept, and that beauty must accept what Muhammad brings. The creations must accept what that beauty brings. *Insan* [True Man] must also accept this. We have to understand many such exalted causes.

Because the family of man exists, because God has sent His prophets and representatives, and because He has explained these things through several means, we must open out these three worlds. We must open the world of wisdom. We must open the world of Grace which is heaven, the world in which God is worshipped. And then we must open that

world of God which is the world of *Gnanam* [Divine Analytic Wisdom]. The world of Grace is the *Qalb*. It is not this physical heart; there is another Heart. It is not this wisdom; there is another Wisdom. It is not this prayer; there is another Prayer. We must open these worlds. Once we open these worlds and understand these meanings, then we must listen to the sounds of God. We must receive the commandments of God. We must also listen to the sounds that came to the prophets. We must listen to the voices of the prophets. Like this, there are many things we must try to understand. What is opposite to this or what is negative to this is mind and desire. This is positive. It is necessary for man to separate both of these and understand them. What is negative are the arts of the world. When the positive is received, the negative will be known as its opposite. The negative draws to the earth, and the positive draws to God.

Like this, mind, desire, illusions, and the body are all negative because they are attracted to the earth. As soon as we understand the Truth and open wisdom, all these become negative. When that meaning is received, all these are understood as negative. All the spirits, all the spirituality, all the energy, all the glitters, all the colors, all the dances, and all the miracles are negative. What is beyond all this is the positive; that is what relates to God. As soon as the prophets received the positive, they completely discarded the negative. So once man has received wisdom, he will know that all these are negative and opposite to him. Once he becomes a True Man, or *Insan*, he will know that these are all opposite and negative. He will know that this is not the good path. He will know that it has to be discarded. Once he discards it, the opposite will try to kill him. It will try to cause him troubles, it will try to hurt him, and it will try to cause harm to him. He must oppose this completely and go within.

You cannot kill the darkness. You can never kill it. One is light, the other is dark. When the light shines, the darkness recedes. The darkness will be there. It will growl and howl and try to attack you, but it will never come near you. When

the light comes, the darkness will go further and further away. It will recede. When the light is slightly diverted, the darkness will come back again. Like that, distresses, difficulties, blood-ties, all these will affect you. Wife and child, wealth, health, life, titles, learning, 'I' and 'you', the religions, races and sects—all these opposite qualities will affect us. It is very, very difficult to get over that.

The prophets went through so many difficulties. Even though God protected the prophets with so many angels, they had to suffer. So, if you are to come to that state, you will have to experience many, many, many difficulties. If you ascend one foot, you will slip down seven feet. If you think you have risen one foot, you can be sure that you will be dragged down seven feet. Blood-ties will drag you down. And then if you go on analyzing, you will see that the grandchild has pulled you down. Then if you look back again, the karmic attachments will draw you back again. Attachments of wealth will draw you back. Then when you get over that, you will find the earth pulling you. Then if you just look into that again, you will find creation is there, pulling. So as you rise one foot, they will attempt to pull you down seven feet. This is that slippery path of this mountain. This is the slippery path of the mind, the slippery path of desire, the slippery path of *karma*, the slippery path of birth, the slippery path of earth, the slippery path of air, the slippery path of water, the slippery path of fire, the slippery path of *maya*. There is a lot of moss which causes you to slip.

Moses went through many difficulties when he was on the slippery mountain of Mount Sinai, when he climbed to receive the Ten Commandments. That is the mountain of desire. 'Sinai' means the mountain of desire. 'Sinai' means desire, the mountain of desire. It is not that Mount Sinai which is in the Middle East. You can climb that mountain. This Mount Sinai, this mountain of desire, is very difficult for you to climb. To climb selfishness, racial arrogance, color, and religion is very difficult. In Arabic it is called *Turu-Sina'*. That is the mountain which is overgrown with all the evil

qualities. It is forty miles high. That *Turu-Sina'* is the mountain of evil qualities. *Turu-Sina'* means the satanic or evil qualities of desire, arrogance, the qualities of race and religion, and the qualities of murdering others. The Arabs call it the mountain of evil. You must cross the mountain of Sinai, which is desire, and then you must cross the mountain of *Turu-Sina'*, or evil qualities. This is a very slippery mountain. These are the attachments. That is why when God commanded Moses, He said, "Come, climb this Mount Sinai and come up."

I have climbed that Mount Sinai in the Middle East about five hundred times. I may have climbed that mountain five hundred times. That is very easy. The difficulty is to climb this Sinai, the mountain of the dog of desire. That is the difficulty. The mind contains this *Turu-Sina'*. That is the mountain of evil. That evil mountain contains *your* race, *my* race, *my* religion, *your* religion, and many battles. God said, "Climb over that and come." That is a very, very slippery mountain. However much you may try, there is the feeling of *my* race, *my* religion, and *my* child. That mountain is very evil. It is very, very difficult to cross that. It is very difficult. However much you try, that does exist. That is why God said, "Climb this *Turu-Sina'* and come forward." Even if you cross Mount Sinai, you must cross this *Turu-Sina'* and come forward. God said, "Climb up and come." That mountain is very slippery.

Safura' [the wife of Moses] was pregnant with child and resting on one side of the mountain, when Moses was trying to climb Mount Sinai to receive the commandments of God. Moses said to God, "If I see You once and I die after that, I will be happy." But while God was giving him the Third Commandment, Moses' thoughts went to Safura'.

On the Third Commandment God asked, "Where are you now?" Three times Moses did not hear God speaking because he was thinking of Safura'. The fourth time God had to shout, "Moses! Where are you now?"

Then Moses said, "Oh God, I am here."

"But where have you been all this time? I addressed you three times, and you did not hear Me." Then God said, "Kick that rock aside and look." Beneath it Moses saw a toad, and he also saw water under the rock. Then God said, "Did you see the toad and the water under the rock before?"

"No, I did not see it before."

"Who is the person who provided the water and the food for this toad under this rock? Who gave it food?" God asked Moses.

"Oh God, who is there like You?" Moses cried and then he sang a long song.

And God said, "That One who has not forgotten this toad under the rock, will He have forgotten your Safura'? You were thinking, 'Oh, I left her there. She is pregnant. Does she have water?' You thought of her like that. Would I ever forget her? I asked you to cross this mountain. Come, I have made you a prophet. I am now offering you the Ten Commandments. If you have this attachment, how are you going to receive the Ten Commandments? That is why I asked you to cross this mountain. Are you not a prophet for all lives? Are you not a father for all lives? Are you not the lover of all lives? Do you not feel all adversities as your own? Do you not experience all the prophets and losses and difficulties of others? But if you feel like that only for Safura' how can you do this? It is for that purpose that I asked you to climb this Mount Sinai and come."

The modern Bible may have written this in some other way. What they do is learn the easy lessons and forget the hard lessons. What they do is accept the easy lesson and then just leave off the difficult lesson. Because if you show the difficult part, they think, "Who will come on this path?" Maybe some children who listen to this may think, "If this path is so difficult and if only one or two will succeed in this path, then why should we strive on this path? It is so very difficult. How can we go on this path?"

What has happened in these modern times is that they have buried the difficult part underneath and have exposed

the easy thing. What the actors did was to take that easy lesson, put it into an act and make it even worse. It was made as an act for those who wanted an easy lesson. The actors corrupted it still more and then presented it. The writer wrote it in the form of a book and made is easy. Actors presented it and made it even easier. The dancers interpreted it as still easier and danced it out. Then it was filmed, and the people who saw it in the film said, "Oh the whole thing is hopeless," and they rejected it. They said, "God is hopeless, the prophets are hopeless, the whole thing is hopeless." What was trying to be shown as easy was just completely discarded. It had no taste at all. The Truth is really a separate point buried within that. But they are unable to learn or to open it, because it is difficult. It *is* difficult to go there. Those who accepted the easy thing rejected everything. Finally, they rejected Moses, the Truth, the Prophet, everything.

All that was shown as a film and shown on stage as a dance was easy, but the people did not want it. To search for the Truth which is within is difficult, and for the world to learn and accept it, is also difficult. That is not at all easy. Therefore, those people left the path, saying, "It is difficult." Those people took the easy thing, saw the pictures and said, "Oh, that is hopeless!" and rejected everything. You must look at this with wisdom.

The followers of Moses caused him many difficulties, worries, and troubles. They hurled stones at him and called him a thief. They asked, "Where is our food? Where is our gold? Where is a place on earth for us? Why did you bring us here?" Moses' followers asked him all this, and killed him without killing him. It is said that Jesus was killed on the cross, that he was nailed on the cross. But Moses, they simply killed him without killing him. They say Jesus was nailed to the cross, but Moses, without actually being killed, was nailed to many, many crosses. They gave Moses so many difficulties and troubles. We must go within and look into this. If you go within and see, you can understand what difficulties he experienced and what troubles he underwent.

There was much truth within what he said. To understand that you need wisdom. To understand that you need Truth. It is difficult. It is not an easy lesson to learn. All the easy lessons are below the Mount Sinai. The path of Moses was to cross Mount Sinai and *Turu-Sina'*, to commune with God, and to receive the Ten Commandments.

Like this, we have to see many causes from within. It is not easy. We need wisdom to open out the Truth of the prophet and see. Those are not easy writings. You have to penetrate within.

Now, if we close our eyes, can we see? There is a point within our eyes; that light within the eye is that which observes. What is the use of the eyes without that light? People have made the commandments of God very easy. That is, they have taken away the Light of God from it. It has no life or light within it. They have lost that inner light. They have kept the eyes without the Truth within them. That is easy. That is easy, but that eye has no light. These books and these histories are very easy. It is difficult to penetrate within these. It is difficult to penetrate within and see. They have observed the negative and given meanings to it, but the positive is deep within. That is the difficulty. Reading the letters and taking the outer meanings is easy, but it is difficult to understand the meanings within.

You must search each treasure from within. It *is* there. Having crossed Mount Sinai and *Turu-Sina'*, you must understand the commandments of God. It is there that you have the completeness where nothing else exists. In that state you have completely lost your body, your mind, and your desire. Then when you commune with God and when you are in union with God, it is Light and Light that are in union. It is two Lights that are in union. That is unity. Those are the commandments. It is in this state that there is unity. It is in this state that those commandments and those revelations are received and given. It is not easy. If we cross and transcend this *Turu-Sina'* and this Mount Sinai, we can be in union with Him.

You must realize and know that. You must go within. It is not easy. The world of wisdom, the world of Grace, the world of God, and the explanation are within that. The other three worlds (mind, desire, and *karma*) have a negative connection, and these three worlds have a positive connection. It is the positive section that we have to understand, open, and see within. Only then will you understand the Truth, God, and the prophets. It is only then that you will know unity. It is only then that you will know that one and the same commandment was given to all. Then you will understand that all are the children of Adam, and all are one family. It is the negative that makes the differences between mankind. The Truth and the Original is only One. Only one family and only One God. All prayers are to that One God. The family of Man is only one family, one brother, and one sister. Prayer is also to One God. It is the negative that separates and makes these differences.

This is the state. If you cross Mount Sinai and *Turu-Sina'*, then you can see. The negative is very easy. The negative is the battlefield, the field of murder, hell, sin, *karma*, and the dancers. These are the movies. Finally, there is nothing left there. Finally, there is no God and there are no prophets. We must think about this.

Therefore, my dear children, gems of my eyes, there are many things that we must open and see within. We must see the One God and the preachings of the prophets from within. If you can see that state, it is very, very blissful. You see many, many wonders. My dear children, in the same way that the prophets had to undergo many experiences, we must also experience difficulties and unhappiness. They had to discard attachments, blood-ties, their own countries, and their own houses. We have to experience the difficulties and adversities that they went through. Having understood all this, we can then receive the commandments of God. Therefore, it will be difficult. We need determination, we need certitude, and we must try to search for that true wisdom. It is

only then that we can receive that freedom. Then we can live in unity. Then we can live as one family. We can worship the One and only One. We must think of that.

Ameen. May You protect us.

Ameen. May You give us Your Grace. *Ameen*.

The Four Watchers

Greetings to you. My dear children, who are the gems of my eyes, God has created many hundreds of millions of creations, and among these creations He created millions and millions and millions of lives. They have three states of consciousness—feeling, awareness, and intellect. They eat and defecate in the same place. They cannot discriminate between wrong and right. If they take a path, they will go straight along that path, and then they will come back again to their place of rest. They will go, graze, eat their food, and come back to the same place of rest. They do not think, "I will kill you. I will eat you. I will overcome you," but they have fear within them, fear for their life. They know the methods of escape, and their whole intention is to escape from danger. They possess fear and the capacity to save themselves. It is through this fear that animals kill other lives. When they kill other lives, they eat them. This is how all these creations are—they cannot experience or understand happiness or sorrow.

Out of all these lives, God also created man. Man's total life, his experience, happiness, sorrow, profit, loss, life, body, mind, and desires are similar to the animals. These sections are common both to man and to animals, but animals do not differentiate between wrong and right. Just as animals have those three states of consciousness, so does

everything that has been created from earth, fire, water, air, ether, mind, and desire. They all have these three states of consciousness—feeling, awareness, and intellect. They have the fear of death. They have a fear that some other life might kill them, and through that fear, they destroy or kill other lives. They cannot differentiate between wrong and right. They cannot experience or know about the sufferings, sorrows, and happinesses of other lives. That is how it is. As it is so, the bodies of man and the bodies of animals are quite similar. The body of animals, monkeys, and man are almost the same.

But man has many difficulties. If one is born as a man, he has happiness, he has sorrow, he has heaven and hell. He has wrong, right, good, bad, good food, bad food, others' difficulties, his own difficulties, and Judgment Day. He experiences difficulties in all these sections, and that is what is called man. Such a man will find difficulties in whatever he sees, in everything he sees. As his wisdom grows and grows, his difficulties multiply. As his truth grows and grows, his difficulties multiply. As God's qualities multiply, his difficulties multiply. As the duties of God develop in him, he faces more troubles. As the love of God develops in him, he has still more difficulties to face. As the duties of God and the qualities of God develop, difficulties also multiply.

It is through these difficulties that he must cross and swim through many oceans. He must swim across the ocean of arrogance, the ocean of *karma*, the ocean of *maya*, the ocean of desire, the ocean of blood ties, the ocean of semen (which is also the ocean of sex), the ocean of blood, the ocean of fire (which is anger), the black ocean (which is the ocean of satanic qualities, envy, and jealousy), the blue ocean (which is vengeance), and the ocean of gold (which is the ocean of the happiness of the world due to wealth, gold, and riches). He must cross and swim over all these oceans. He must also cross over the ocean of the spirits, which is magic and miracles. It is necessary for him to cross all these and go further. And as he goes on crossing and going further and further, he

experiences many, many difficulties. Before man becomes a True Man, adversity visits him at every turn. Although he fears his own death, he also has that pleasure of killing and eating other beings. At that stage, he has only the three states of consciousness—feeling, awareness, and intellect. He does not have judgment, wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom. However, when he becomes a True Man, he has to face all these difficulties. We have to realize what is necessary for man.

God has said, "When wisdom develops in man, he will be like a puppet in My hand. My love will make him dance, My justice will make him dance, My compassion will make him dance. My duties will make him dance. My actions will make him dance. My patience will make him dance. Like this, as a result of all My good intentions, he will be a puppet within My hands, and he will be made to dance. That dancing will be his sorrow. It is not I that make him dance—it is My qualities. And because of that dance he will suffer. When he becomes a True Man, he makes a puppet of Me and makes Me dance. He will make Me dance. Once he has imbibed all My qualities and comes to My state, he will make Me dance. Until he comes to My state, I will make a puppet of him and make him dance as I want. Therefore, to My qualities, he is a puppet, and I will be a puppet to him when he imbibes My qualities. Any man who does not imbibe My qualities or does not turn towards Me will always be made a puppet by *maya*. The earth will make him a puppet, and his blood-ties will make him a puppet. Those seven things will make a puppet of him. That is, earth, fire, water, air, ether, mind, and desire." Like that, God has said many things.

Therefore, when man has imbibed God's qualities and matured in wisdom, God becomes a puppet to him. Once he becomes God, God becomes a puppet to him. It is to the qualities of the True Man that God dances. Man dances to the tune of the love of God.

Man must reflect on this. God has said that this is a wonderful section of man, but many things are contrary to this

wonderful state. There are many diseases which kill this state. There is hastiness, which is an enemy to wisdom. 'Hastiness kills wisdom.' 'Anger is the guru of sin.' 'Lust is greater than the ocean.' 'Duty is greater than God.' The *karma* of the man who does not analyze and understand properly will cause difficulties to him. It will give him sorrows; it will kill him without killing him. 'All that glitters is not gold.' 'A golden pot needs no further decoration.' If a person imbibes the qualities of God, there is no further decoration needed.

These are other qualities which change man, which can kill man, which can make man suffer, and which can kill his wisdom. God has clearly explained these things to the prophets. He taught Job in many ways, He taught Moses in many ways, He taught Muhammad in many ways, He taught Jesus in many ways, and He taught Jonah in many ways. He taught Abraham in many, many ways. (God put him into the fire.) He taught Ishmael in many lessons, and He taught Adam in many lessons. Through so many ways, God taught the prophets about patience. He taught them that these other qualities which are antagonistic to man can destroy man, that such qualities can kill man. That is why the prophets have said that we must completely sever these qualities. Severing them is difficult for man, because intermingled within this body are arrogance, *karma*, and *maya*; *Tarahan*, *Singan*, and *Suran* [the three sons of *maya*]; lust, egoism, miserliness, craving, hatred, envy, intoxicants, adultery, theft, murder, and falsehood. Like this, there are seventeen *puranas* [Hindu scriptures] which compose the body of man. This body consists of these seventeen *puranas*. Until this body becomes separate, until these qualities become separate, and until these actions become separate, these qualities will always try to destroy those Qualities which can make an *Insan*, a true human being. It is because of this that God says, "Please destroy these evil qualities." God has commanded each of the prophets about this. He has commanded the prophets: "Tell your followers about this. Teach them." He has said

this over and over again. To each of the prophets, He said this over and over again.

God has said, "This is a house. There are many kinds of decorations here. There are many make-ups and many glitters, but this is not your rightful house, this is not your correct form. This is a temporary house, this is a school, this is the school where you have come to learn My story. If you really scrutinize within, this is a university. You have come here for no other purpose but to learn, and once your examination is over, you must go. This is temporary. Once you have finished your examination, there is no further work for you here. There is no job for you here. Then you will not exist here. Your job will be different and your place will be different. Until that time, this is a school for you. So please, do not get yourself concerned about acting here." He has also commanded the prophets to tell their followers, "You who have become men must dispel these qualities." The prophets have declared the words of God. We must accept the words of the prophets and bring those words into action. Until we bring them into action, these evil qualities are going to make us turn and dance.

Essentially, we need patience. I will tell you a story. Each one of the children must think of this. Prior to our reaching God, we must be able to analyze that section which exists within us. We must unload all those burdens that we have acquired. They will be a burden for our journey. All those burdens will be a hindrance to us. We must unload them and take what we need. We must unload all those qualities which relate to body, mind, desire, illusion, and satan. We must throw them away. In all situations we need patience. You may be butted on this side, that side, front, back, behind, and everywhere, but in all situations patience is essentially needed. I will tell you a small story.

THERE were four people in four different cities who were very learned. One studied astrology well. One knew trickery and could perform tricks very well. They were all

very learned in different areas. But they could not get jobs in proportion to their learning.

The four of them met at a junction. They were going in search of jobs and met at a junction. They spoke to one another, and each one asked the other, "Where are you going?" Each one said, "I am going in search of a job." All four said that they were going in search of jobs, so they became friendly.

They were taking a sandy path through the jungle, and as they were going along the path, one of them saw that a horse had trodden on that path. He never actually saw the horse, but he saw the horse's footprints. He said, "Oh, brother, there has been a horse trotting on this path. That horse was blind in one eye."

The next traveler said, "Yes, brother, it is true. A horse has trotted on this path." And he added, "That horse had one lame leg."

The third man said, "My brother, the horse had a blunt tail."

The fourth one said, "Oh, brother, that horse had two teeth missing." This is how the four of them described the horse.

Now, at this same time, one of the king's horses had been lost, and all his servants were searching for it. Another man, who was in front of them, heard them talking. He grabbed them, and said, "Oh, you rogues! Where is the king's horse? You have stolen the king's horse! Beat the four of them!" They never saw the horse, they did not know where the horse was, they never even saw it, and yet they were beaten and asked for its whereabouts. They were asked, "How were you able to describe this horse so well?" They grabbed these four fellows and took them to the king. "These four men described your horse, so they must have stolen it. That is why we have brought them."

So the king started inquiring. He called the first traveler, who said that the horse was blind in one eye, and asked him, "How did you know that the horse was blind?"

That man said, "O Maharaja, I have never seen this horse. We four were going in search of a job. Along the path that we were walking, there were the footprints of a horse. By the footprints, I knew it was a horse. There was grass on both sides of the path. When I saw how this horse had grazed, I could see that it had only used its right eye and grazed only on the right side. It had not used its left eye. It was because of the way he grazed that I thought he was blind in one eye."

Then the king said, "Oh, it is because of your analysis that you said this." Then he asked the second traveler, "How did you know that the horse had lost two teeth?"

"Because of the way the horse had grazed. Because of the way it had bitten the grass, I could see that the blades of grass in the center had not come out. They were sticking out, while the grass all around it had been cut by the teeth. That is why I said that the horse had two teeth missing. I thought about it and said that."

The king said, "All right. You had better stay here." Then he called the third traveler and asked, "Why did you say that it had one lame leg?"

"O Maharaja, I could see that three imprints of the feet were deep, but one impression was only on the surface. Therefore, I decided that there must be some flaw in one of the legs. I thought that the right hind foot was lame, because of the way the footprints were. Three were deep and the other was shallow."

Then the king called the fourth traveler and asked him. He said, "O Maharaja, down that path there were heaps of sand which the horse had to go over. At some places I saw that the tail had touched the sand and at other places the tail had not touched the sand. I saw the impressions of the tail on the sand. It was because of this that I said the tail could be short. We have never seen this horse. These are only our conclusions based on what we saw."

The king said, "Oh, you four are so wise! You four are wise people, so you must have a job in my court. Because you are wise, you can guard my palace." So they got the jobs as watchmen, the four watchmen.

One day the king went hunting with these four men. When they were returning after the hunt, one fellow got lost. The one who had said that the horse was missing an eye, lost the path and went in another direction. There a woman was wailing in the jungle. She was wailing aloud. He said, "Oh, a woman is crying here. What a great pity." He ran and saw a *kali* temple there. *Kali kovil* is a temple of the devil. That temple had been locked from within, and a woman was within wailing and shouting. He knocked at the door. "Why are you crying? What is the matter with you, woman? What is the matter? Why are you crying?"

She said, "Why are you concerned about my crying? If I tell you, will you be able to help me? What can you do? Can you console me?"

"Yes, if I can, I will give you some relief. If I cannot, what can I do? Tell me," he said. "Please tell me why you are crying."

"Will you comfort me?"

He replied, "Oh, if I can, I will."

Then she said, "There is a king in this country. He is a fairly just person. He is patient, he is just, he is truthful, he is good. Awhile back, he plowed and planted a harvest of rice on a piece of his land. When it was ripe, the king went to inspect it. At that time, two black cobras were fighting. The king killed these snakes, and that poison got into the paddy seed. Today, they are harvesting the first of the rice, and today, they are going to cook that rice and offer it to the king. As soon as he eats the rice, the king will die. That poison will be in the first handful of rice. That poison will be there in the first handful of rice that the king is going to eat. It is because of the sorrow of knowing that the king is going to die that I am wailling and crying in the temple. Secondly, if the king escapes from eating this rice, in three days time, in the early hours of the morning, the son of that black cobra that was killed by him will creep along the king's bedstead and will sting both the king and the queen, and they will both die. It is on account of this sorrow that I am crying. If anybody goes and tells about this, his head will split into a thousand small

pieces. If anybody goes and tells outside what I have said here in the temple, his head will split into a thousand parts.''

Then he replied, ''Oh, even if his head splits, is there any way of preventing this from happening to the king?''

''If the eldest son of the king's family could be sacrificed instead of the king, if that son would sacrifice his blood in the king's place, then there is a possible way that the man whose head split could be made whole again. That is, the parts could join together again. If the blood from the king's son is poured over the head that split, it will join together again. Then, when the man wakes up, he can put his hands on the head of the boy, and the boy will also be made whole again. It is because he is a True Man that he can do this.'' Then the watchman ran off, and she stopped crying.

Just at that time, the food was being brought to the king. The watchman ran up and said, ''Oh, King, I am very hungry! I am very hungry. I'm famished. Please give me that food. Give me that food.'' Then the king gave to the watchman that handful of rice which he had taken. The watchman took it and carefully kept it aside, and the king ate the other rice and did not die.

Then two days passed. On the third day, it was his duty to stand guard. He was the first watcher. Because he could not tell what he knew, he was watching. He was assigned to be outside the palace, but instead he went into the room, into the bedroom of the king and queen and hid himself under the bed. While he was hiding there, they came to bed and fell asleep. Then the snake started coming down the bedstead. It was coming down the bedstead straight toward the queen. The watchman cut it in two pieces with his sword, and the two parts fell. One piece fell on one side of the bed, and the other piece fell on the other side, but the blood of the snake fell on the breast of the queen. Because the blood was deadly poison, he removed the blood from the breast of the woman with the tip of his finger. He had to quickly cut off his finger, and he put it near the snake. Immediately, the queen woke up. Immediately, the king also got up and said, ''Who asked

you to come here? What were you talking about?'' Without delay, he said, ''This fellow should be beheaded!''

But the watcher just said, ''Nothing has happened,'' and since his work was over, he went away.

Then the second watcher came. The king was jumping and leaping about. He had completely lost his temper. He said, ''This fellow has got to be executed immediately! He must be killed! See, he came here to my bedroom, and he tried to molest my queen!''

The second watchman said, ''Maharaja, you must practice a little patience. Let us inquire into this a little and find out what happened.''

He said, ''No, no, no! There is nothing to inquire about.''

Then the second watchman said to the maharaja, ''I will tell you a story. Listen to it a little.''

The king said, ''All right. Tell the story.''

''There was once a Brahmin and his wife. They had a vegetable garden and a flower garden, but they had no children. Because they had no children, they brought up a mongoose like a child. It would give them any help that they needed. It used to follow these people and obey them. The mongoose behaved beautifully, with good conduct. Then, by the Grace of God, that woman became pregnant, and a real child was born. Now, when that child was born, they had two children—the mongoose and the human child. They brought up both these children, and the mongoose used to look after the human child very lovingly.

''One day, they bathed the child and put it in the cradle. Leaving the mongoose in charge of the baby, they went into the garden. A snake came and tried to get into the crib. The mongoose jumped, bit the snake and did not allow it to enter the crib. It cut the snake into bits, piled the whole thing up, and went to inform the parents. Its whole mouth was full of blood. The parents saw blood on the mongoose and shouted, 'Oh, the mongoose has killed the baby!' Immediately they caught the mongoose and dashed it on the ground. The mongoose died.

"They ran and saw the child in the crib and the bits of snake that were by the crib. Then they said, 'Ah, the mongoose killed the snake. That snake had come to kill our baby, and we did this without knowing, without analyzing.' They became very sad. They had killed the mongoose which had given them so much help. Immediately, the wife committed suicide. When the husband saw that his wife had committed suicide, he also committed suicide. The child cried and cried and cried and died."

The second watchman told the maharaja this story. He said, "This happened because that man did not think carefully, and because he did not go to look and to analyze the situation. See how many people died? Five people died. You must think a little. If he had gone and looked, nothing would have happened. O Maharaja, you must always look deeply and think. You must inquire into a thing before you act. It is good to decide only after you inquire into a matter. Do not be hasty and say we must do anything immediately." Now that second watcher left, for his time was up.

The third watcher came. Then the king told him, "Oh, watcher, do you know what has happened? Such a thing has happened! The first watcher tried to seduce my wife. He must be beheaded at once!"

Then the third watcher said, "O Maharaja, you must inquire deeply into this and act only after thinking."

The king said, "No! Oh, no! He must be beheaded immediately!"

Then the watcher said, "Whatever it is, better if you wait until morning. Inquire and then act. Do not do this in the night. Wait until dawn. We can inquire and then act."

But he was so hasty, he said, "No, he must be killed! He must be killed!"

Then the watcher said, "I will tell you a story. Please listen for a minute."

"All right, tell the story."

"There was once a blind person and a dog that used to show him the path. It was with the help of the dog that the

man would beg and get money to buy something to eat. It was with the help of the dog that he was living. That dog was leading him, and that dog behaved with more wisdom than a man. The dog was doing the duty that a man would not do. When the dog was given money, it would hold the money in its mouth and buy things by biting and showing what it wanted. It would then bring the things and give them to the blind man. If the man needed water, the dog would take a bucket or a vessel, bring the water, and give it to him. Like this, the dog used to do many things.

"Then some difficulties came to this man, and because of these difficulties, he got into debt and could not pay his debt. He went to a moneylender. He mortgaged that dog and borrowed fifty rupees. He said, 'Oh moneylender, this dog is a very good dog. This dog helped me to carry on my life. He is a very beautiful dog, and if I do not have this dog, I will die. It is because of the difficulties that I am undergoing because of this debt that I am borrowing this money. Although I am leaving the dog and taking this money, I do not know what I am going to do. So, until I give this fifty rupees back to you, please take care of this dog very well. Someday I will bring back the fifty rupees I borrowed and take the dog back. It is a very good dog.' The moneylender kept the dog and loaned him fifty rupees.

"Then the blind man said to the dog, 'Until I bring back the money and pay back that debt, do not leave this house. However many difficulties you have to undergo here, do not leave this master's house. Guard this master's house. The duty that you performed for me, do that same duty for this man. You should not commit any fault.' The dog stayed back happily, and the blind man took his stick and went away.

"With the help of a small boy, the man begged from house to house, collected fifty rupees, and was bringing it back. But meanwhile, the moneylender had left the dog in his house and went by ship on a business trip. His wife had a lover who used to visit her, but the dog would bark at him and never allowed him to enter the house. Because of this, she started

beating the dog and would not even feed him. She would chase the dog, but even though it would run away, it would still guard the house. Whenever it saw this lover coming, it would bark at him. For three months that dog never allowed that lover to come there. All that time the woman never fed the dog, but still the dog used to hide and wait. The two of them thought that this dog was a big nuisance and should be killed.

"The dog would stray everywhere, eat something, and then come back to the house. One day the woman and her lover came from within the house. Immediately, the dog bit the man. It bit him on the testicles, and he died. The woman dug a grave in the house itself and put that man inside the grave and covered it. Again she drove the dog away after beating it. But the dog never really left. It would stray, eat something, come back, and stay there.

"Then the moneylender returned. The dog tried to show him what had happened. He asked, 'What happened? What happened?' The dog, which was very thin, tried to show how that man had come. It tried to show the moneylender the way it had bitten the woman's lover. It dragged the moneylender about and tried to show him this. 'What is this dog telling me? What did you do?' he asked his wife.

"She said, 'This dog is a great nuisance. It does a lot of bad things.' But the dog was barking and talking and trying to tell what had happened.

"Then the moneylender said, 'This dog is a good dog. Without a reason, it would not do all these things.'

"Even now she tried to beat the dog in between the conversations. The dog indicated to the moneylender to come to the grave and started scratching in that place. He saw a corpse there and asked the woman, 'What is this? The dog was trying to show me how he bit a man.' Immediately, he killed her. Then he wrote a note to the dog's master, saying, 'I do not want the fifty rupees back. I am very gladly releasing this dog, and I am also very gladly releasing this mortgage.' He told the dog, 'You go and join your master.' He tied the note on its neck and sent it away.

"As the dog was going, it met its old master coming with the fifty rupees. The old master said, 'You have betrayed me, and you have betrayed your last master by coming back. Now I have lost my entire respect. You have done this dirty thing.' The dog just barked and wagged his tail. The blind man pulled the tongue out of its mouth and killed the dog. 'What is the use of my living after I have lost my respect?' the blind man said, and he went to take the money back to the moneylender.

"When he brought the money, the moneylender said, 'I sent the dog back with a note tied on its neck, saying that I do not want this money back and that I am releasing it, very gladly, to come to its old master.'

" 'Oh,' he said. 'Oh, I thought it had betrayed you and left you. My dear dog! I have just done a bad thing. This is what happened. I killed the dog. I am also going to die now.'

"The moneylender told him, 'I was about to kill myself after sending the dog back to you. This dog was better than my wife, whom I had all these years. What a pity! Why did you do this to that good dog?"

"The blind man stabbed himself and died, and the moneylender also stabbed himself and died."

Then the third watcher said, "O Maharaja, if that blind man had only waited a little and then inquired, or if he had taken that dog back to the moneylender, he would have known what happened. Because he acted through hastiness many people died. Four people and the dog died. The man who was guilty died, and another four lives were lost. Because he did not inquire properly, because he was unable to be patient a little, all five lives were lost. Therefore, Maharaja, whatever the situation may be, you must think about it. You must not be impatient. You must analyze and investigate and then make a decision."

After his tour of duty was over, the last watcher came. He was the one who had said that the tail of the horse was short. Again the king started saying, "You see what the first watcher did! He must be killed immediately! He should not be allowed another moment to live."

He said, "Maharaja, it will be dawn in a few hours. Can you not wait until morning to inquire into this matter? Can you not be patient? It will be morning before long. Why can you not wait?"

"What is the use of waiting until dawn? This scoundrel must be killed immediately. I saw this with my own eyes. He was talking to my wife. Ask my wife, ask the queen, he was talking to my queen. There was blood."

The watchman said, "Whatever it is, just wait. Inquire and ask before you do anything." By now the Maharaja was in a rage. He was very, very angry. Then the last watcher said, "O Maharaja, I will tell you a story. Will you listen to me for awhile?"

The king said, "Tell the story."

"Maharaja, there was a launderer and his wife who had no children, so they brought up a parrot which was really like a child to them. For a long time they were bringing up this parrot. The launderer and his wife became old, very old. One day they bathed the parrot, put it on the roof, and went to wash their clothes.

"There was a flock of parrots flying above the roof, and they were saying: 'Across the seven oceans there is a mango tree with the fruit of Grace on it. That mango tree across the seven oceans will bear fruit only once in twelve years, and anyone who eats that fruit will become sixteen years old. Because that fruit has received the Grace of God, as soon as you eat it you will become sixteen years old.' As the parrots were flying, they were saying this.

"The parrot on the roof heard this and said, 'Oh, my parents are very old now. If I bring a fruit and give it to them, they will become sixteen years old and look after me for a much longer time.' He called to the birds, 'Oh wait! I am coming with you.' The parrot joined that flock and went with them. He ate one fruit and brought one fruit back which he offered to the parents, saying, 'This fruit is from a tree which is seven oceans away. This is a fruit of Grace. By eating it, old people will become like sixteen years old. This is such a

Gracious fruit. Look at me now.' The parrot looked very young.

"These people thought, 'If we go and give this to the king, he will give us everything we need. He will give us a lot of wealth.' They went and took this fruit to the king. They did not eat it; they gave it to the king as an offering. He scolded these two people and summoned two other very, very old people, a man and a woman who were near dying, and he offered this fruit to them. Immediately, they became like sixteen years old. Then the king decreed, 'We will plant this seed here, and then with the fruit of this tree, we can make all the aged people in my kingdom young and looking sixteen years old.' He planted that seed and took great care of it, and that tree began to grow.

"As that tree was growing, a black cobra was crawling on it, sucking the honey out of a flower on that tree. With the taste of that honey, the snake lived on that tree, and the poison of the snake got into that fruit. That poison entered the fruit itself, and that particular fruit was the first to ripen. Leaving the other fruits aside, the king plucked that fruit and gave it to one of his own relatives, who was very old by that time. As soon as that old man ate it, he fell dead at once. Then the king said, 'Ah, I have killed my own kinsman!' Immediately, he caught that launderer and his wife and beheaded them.

"Then the parrot had nobody to look after him, and he flew around saying, 'Oh, you foolish king, you have killed my parents! Without thinking you did this. See what happened to my parents!' He was flying round and round the king saying this, shouting like this.

"Then the next fruit ripened, and the king thought, 'I will give this to someone and see what happens.' He called a few old people and gave that fruit to them, and all the people to whom he gave the fruit became sixteen years old. He gave the fruit to six or seven people, who all became like sixteen years old.

"The parrot said, 'Oh, you foolish king! You killed my

parents. Why are you still living? Now you must die for you have done this to my parents.'

"So the king said, 'Oh yes, according to justice, what I did was wrong. I took the life of another.' Immediately, he took the sword and cut his neck. After looking at this, his minister also cut his neck. Then looking at that, the third minister also cut himself and died. The parrot also died."

Then the last watcher said, "O Maharaja, the *karma* acquired by all actions that you do without thinking deeply will cause many difficulties. See how many people died on account of this! If the king had really thought about it and understood this a little, how good it would have been! Now six lives died on account of this hastiness. One died on account of the poison, and the other six lives just died unnecessarily. Therefore, in everything you must be patient, investigate properly, and then act."

Then it became dawn, and still, the king was shouting. He said, "Oh, bring this scoundrel here. Bring him here! He must be killed now!"

The first watcher was summoned, and he said, "I never did any of these things!" But, he was condemned to be beheaded. He thought, "Even if my head splits into a thousand pieces, I will tell the truth and then die. Why should I die with this bad name?" But still he said, "I cannot tell the reason why I was there. It is a secret and I cannot tell you!" He tried to convince the king, but the king would not listen. So, he revealed almost everything. "There was a reason for my having done this." Then he brought forward that rice, that handful of rice which he had preserved, and asked the king, "When there were two cobras fighting in your field, did you kill one of them? That poison is in this rice. If you had eaten this rice first, it would have killed you. Now give this rice to anybody and see what happens. It was to protect you that I took this rice from you, and here it is. Give it to some living thing and see what happens." It was given to a chicken and a dog, and immediately, the dog and chicken died.

"This snake is the son of that very cobra you killed. Even if

you had escaped from eating that rice, on the third day at such and such a time, that cobra was to come into your bed and sting both you and the queen. In order to kill that snake, without your knowing I came and hid myself under your bed. While I was hiding, the snake came, and I cut it into two. One part fell on one side of the bed and the other fell on the other side, but a drop of that blood from the snake fell on the queen's breast. Fearing that the poison would enter the queen's body, I wiped it away. As the blood touched my finger, I felt that poison creeping into me. So I cut my finger off. My finger is still there. Go and see that." The king went to look and everything was there.

"How did you know all this?" the king asked.

The watcher said, "When I was hunting, I came upon a *kali* temple. A woman who was crying inside the temple told me these things. She asked, 'If I tell you why I am crying, will you prevent these accidents from occurring?' She asked me to swear, and I swore to her that if it were possible, I would do it. If I could protect the king, I would do it. I promised her, and then she told me the whole story. That is why I came to your room, because that *kali* told me this. She also said, 'If you tell this to anybody, your head will split into a thousand parts.' " Immediately, the watcher's head split. He could not say any more. His head had split.

The king was about to cut his own neck because he felt sorry. He said, "Ah, I have caused this fate to such a fine person who helped me so much."

Then the *kali* came and said, "O, King! Stop! Better than your killing yourself, sacrifice your son and then pour his blood onto the person whose head has split. Then he will come back to life." Immediately, he cut off his son's head and put his blood on the head of the watcher and his head joined together again.

At once the watcher said, "Oh, on account of me, did you sacrifice your son's life?" He took the son's head and embraced it. Immediately, the son came back to life. Then the king made the watcher his first minister.

As we become human beings, no matter what circumstances we have in our life, we must have patience, tolerance, and compassion. Whatever we do without proper analysis and understanding will cause us grief. It will not only cause grief to us individually, it will also cause grief to many other lives, many other lives. See how many lives died because they did not analyze the situation a little.

That fruit which was brought from across the seven oceans is the herb of life, the herb of eternal life. That is the herb which gives the eternal age of sixteen. You must transcend the seven desires, the seven *nafs*. You must transcend earth, fire, water, air, ether, mind, and desire. It is beyond these seven oceans that this herb of eternal life exists. There is that fruit which will give the eternal age of sixteen. We must strive to eat that fruit which will give the eternal age of sixteen. Maybe some people without an understanding of it could murder that fruit. Without knowing the taste of that fruit, they could cause harm to that tree and to that fruit. We who are humans should try to understand the cause for many things and understand the effects. It is transcending these seven, that we must search for that fruit and eat it. We must go across these seven oceans.

Therefore, there are many things on which we have to reflect. Each of my children, if you do not think in this way, then just like the story I told you, the story of the four watchers, all that we do in our life without proper understanding and proper analysis will give us adversity, sorrows, and griefs. In each circumstance of our life, we must have patience and tolerance. We must analyze it deeply, think about it, and reflect on it. During the time that we do not do this, it can cause hurt, not only to us, but it can also cause murder and loss of life to many others. If that mother and father had come home and seen the crib, they would not have killed that mongoose. If that blind man had been a little patient and brought that dog back to the moneylender, those consequences would not have occurred. If the king had practiced a little more patience, that parrot would not have died,

nor would that fruit have been misused. If that king had not been so hasty, there would have been many circumstances which he could have realized and understood in his life.

Therefore, in our life there are many things we must think about. In man's life, hastiness and uncontrolled anger are things that are going to cause him great sorrow and grief. Our hastiness and uncontrolled anger will spoil the benefits of all God's love. Man, each one us, must think. If we act without thinking, it will cause us grief and sorrow. It can lead to murders, sacrifices, and many such things.

Each child, if you are going to travel on this path of God, you must try to discard all qualities that are contrary to God. You must try to avoid all that is contrary to the Truth. You must avoid all that is contrary to Divine Analytic Wisdom. You must discard all that is contrary to the compassion of God. You must discard all that is contrary to patience. You must discard all that is opposed to the effulgence of God. You must discard all that is opposed to our life and our Soul. We must try to act like this. We must retain only what is needed for the path of God and throw away everything else. You cannot be hasty and put things into action. On account of that hastiness, you can cause grief to yourself and grief to others. You can cause murders, sacrifices, and many such things. You must think about this. These are the first things you must consider in your life. Each and every child, whether small or big, must think of this. This is what can bring our life onto the straight path.

Children, gems of my eyes, my loving children, children of my six lives, my dear wise children, gems, please think of this and realize this. Please understand the methods that you must adopt in your life. May God give you more and more wisdom. May He give more and more compassion and love.

Please consider and scrutinize and analyze everything before you act. That will be good for the good path. That will be clarity to your Soul. That will be love and good conduct to God. That will elevate your wisdom. That will be the treasure of God. Please try to receive this treasure. That is the method

in which we can progress in our life. Please think of this. Whether you be small children or older children, whether it be the children that you are bringing up, the children that you have given birth to, or even the children who are to be born to you—all should think of this. Each child, please try to establish this state. Again and again, I request this of each of the children who come here. You *must* try to receive these good qualities and these good intentions. These will give what is good to our life and to our Soul.

May God give us that Grace, may God give us this state, may He give us the explanation of this compassion.

Ameen. Ameen. Ya Rabbil 'Alameen.

True Prayer

Bismillahirahmaniraheem—In the Name of God, the Most Merciful, the Most Beneficent.

Children, the gems of my eyes, children who are the jeweled lights of my eyes, my love to you. To my dear children, gems of my eyes, my love. May God protect us.

This is the world. What is known as wisdom and Truth exists within everything. The person who learns, the person who tries, the person who strives for Truth, the person who trusts in Truth, and the person who searches for that Truth will at all moments be searching to find where that thing exists. It will be his endeavor to try to find out where it exists. If he has that urge, then he must try. If one really wants to know it, that learning exists everywhere. You can find it anywhere, but you need to strive.

Therefore, even if I am not here, the statements that I have made or what I have taught could come from the mouths or the hearts of the children. If those words come without the ego, the 'I', then they will be of great use to others. If the words are uttered with the 'I', they will be of no benefit. But if the listeners listen to them without the 'I', then those words will be of great use. From wherever those words come, the ones who strive should extract the inner meaning.

Whatever fruit one eats, it is the taste of the fruit that is necessary. Whatever fruit we take and taste, it is the taste

that explains the fruit. It is not the fruit itself, nor the smell. It is the taste. Like that, from wherever the word of God comes or the words of wisdom come—within all that comes from there, it is the taste of Truth that is needed. That essence of Truth has to be taken and tasted. If you can take it and taste it, it will be very good. At every moment, you should be children who are striving and searching for this. Children, gems of my eyes, a story.

WHEN Qutb Muhaiyaddeen* was young, he thought about the methods of prayer to God. He thought, "What do people receive from prayers?" Then he thought, "I will go to the jungles and stay for some time and meditate alone on God." He thought like that.

There were some followers of his at that time, and two or three of them said, "If you go to the jungle, we also will go to the jungle."

He said, "That will be a little difficult. You stay in the city. I will complete my duty and come back."

They protested, saying, "No, no, we are coming."

"All right, think about it and then act."

So they decided, "We are going to the jungle."

While they were preparing to go to the jungle, they thought, "We will need to rest. We will need a pillow, we will need a mat, we will need a blanket." They were talking like that. Then the two of them joined the Qutb, and they

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*Qutb Muhaiyaddeen (Sayyid Abu Muhammad 'Abd ul-Qadir al-Gilani) A renowned saint who was born in Gilan, Persia about 1077 A.D. and reportedly died about 1166 A.D. (470-561 A.H.). As a youth he was exceptional in truthfulness, patience, insight and asceticism. After travelling to Baghdad and mastering the study of the Qur'an, religious laws and the traditions of the Prophet, he withdrew into meditation for eleven years, after which in a vision God gave him the name *Muhaiyaddeen* [Reviver of Pure Faith]. His simple, clear, and subtle discourses on wisdom, conduct and purity, and the compassionate care with which he humbly welcomed all who sought him, combined with the many miracles and visions experienced by those who sought his aid, led to his being called *Gausz al-A'zam* (The Supreme Saintly Helper) and *Qutb al-Deen* (The Center-Prop of the universe for the True Faith in God). For further insight, see *Qutb* and *Muhaiyaddeen* in the glossary.

started on the journey. The Qutb did not take anything with him, but the others had taken a mat, a pillow, and a blanket.

There was a cave in a big mountain. The Qutb entered the cave, but the others just peeped in and saw that it was big and very dark within. They thought, "If a snake comes, what can we do? If there are snakes or animals inside, they will kill us." The Qutb went inside and sat down in the hall of the cave. The next one sat just outside the opening of the cave, fearing that some animals might come. He sat there on his pillow. The third one sat on a mat at the foot of a tree some distance away. All three were meditating. They had closed their eyes and were reciting about God.

One was inside the cave, one was at the opening of the cave, and the other was near the base of a tree. About four or five years passed. The person who was seated on the mat asked the other, "Oh, my friend, how large do you see the world as being?"

The other one asked him, "What do you see as the size of the world?"

The one who was on the mat said, "I can see the world only to the limit of this mat. To the extent of this mat only, can I see the world." Then he asked the other one, "How much can you see?"

He said, "I can see up to the extent of this pillow."

Then these two people thought, "If the difference between you and me is so great, how much difference will there be between us and the person who is inside the cave? Let us ask him and see."

The Qutb was inside the cave. They grabbed him and shook him and asked, "How big is the world to you?"

He asked them, "To what size have you assessed it?"

"I know the world to the extent of this mat. He knows the world to the extent of his pillow. To what extent do you see it?"

The Qutb wore a ring which his mother had given him; she had put it on his hand. There was a small gem on that ring. He said, "I can assess the world as being the size of this gem. That is its size. I can see the world within this gem. It is

this size, and I can see it within this gem. Within it, I can see everything."

The others said, "Oh, what a difference there is between the three of us!"

Meanwhile, an Arab was searching for a camel he had lost. He and two or three people were searching for it. The Arab asked the two people who were outside the cave, "Oh, you rogues, where is the camel that wandered here?" He beat the man who was seated on the mat.

That man cried, "I never took your camel! The other man is the one who took it."

The other man said, "Did I take that camel? Did I steal your camel? Where did I see this animal?"

The first one said, "For me, the world is as big as a mat, for you it is the size of your pillow. So maybe the camel is within your pillow. You must have stolen the camel."

He said, "Not I! The man inside the cave is the person who has stolen your camel."

They went and beat the Qutb, asking, "Where is the camel?"

He said, "I did not take your camel. I do not know about your camel."

Then the Arab said, "The two people outside said that you are the person who stole my camel."

The Qutb asked, "Did I steal this camel?"

And the disciple told him, "If you did not take it, then you better say that you did not take it. When we were talking, he said that he could see the world to the extent of his mat, and I said that the world is the size of my pillow. Then you said that the whole world exists within your ring. This is what we were speaking about. I did not see the camel on this mat, and I did not see the camel in the pillow. You had said, 'The whole world exists within my ring,' so the camel must be with you. You are the thief; we are not the thieves! You said that the world lies within your ring. We did not steal the camel."

Then the Qutb looked and said, "I did not steal the camel. None of us stole your camel. O Arab, you are a tricky person

indeed. You are a very intelligent person.'' Then he looked into the ring and saw the camel grazing somewhere across the mountain. The camel was grazing on the opposite slope of the mountain. Then he said, ''We never stole it. Look through this and you will see your camel grazing. Go to the other side of the mountain and get your camel. We never stole your camel.'' Then the Arab went. He found the camel grazing and brought it back.

He said, ''O true Qutb, what you said was right. Please forgive us for beating you.''

But the two followers said, ''Crazy man! He indeed is the person who took your camel. He has the entire world within his ring, so he is the person who stole your camel. So it was us you beat unnecessarily.''

It is like that, whatever things we keep in our minds when we go for wisdom, or when we go to pray or to meditate on God or to worship God, or when we go to give devotion to God, or whatever we do—it is up to the limit of whatever we carry along with us that we will understand the world.

One person took a pillow when he went. The other person took a mat. The Qutb took a ring. The Qutb saw up to the limit of the ring, the second one saw up to the limit of his pillow, and the third one saw up to the limit of his mat. Whatever our mind carries, whatever we carry in our minds when we go to meditate, it is up to that limit that the world will be known or seen. All these sections can be understood up to that limit. What our mind carries and keeps is the extent of what will be shown to us. Whatever we carry, whether we carry it in our hands or carry it in our mind, that is the limit of what is shown. Whether we keep it on our body or keep it within ourselves, it is that limit which will be shown. But if he does not possess these things within himself, if he does not carry anything, either in his mind or in his body, then he will not possess the world. He will know only God. The world will show him up to the limit of what he carries. That is the world. What one carries either in his mind or in his body, that is

what is called the world. Whatever the mind keeps or the body keeps, that is the world. That is the limit of what he will understand.

If he has a ring, he will understand up to the limit of that ring. If he keeps a mat, then he will understand only up to the limit of that mat. If he keeps a pillow, then he will understand only up to the limit of the pillow. If he does not keep anything, that is true meditation, and that is God. If he does not keep anything, then he will know God. That is the complete surrender. That is the state in which you pray to Him. As long as any of the other things are possessed, that is the world. Whatever point we carry, it is only up to that that the world will be known. That is what is known as the world. The other section is what is known as meditation. Whatever meditation we do without any of these things is true meditation. What we carry of those things is the world. If one can go without anything of the world, then to see God is easy, and the world will be finished. If his mind is not carrying anything, then he will see God. So it is said from the history of the Qutb, from his *hadith* [tradition].

When we go to pray to God, we will only be able to understand up to the limit of whatever we carry with us. If we take God to our prayer, then it is God who will be known. If we carry the world with us, then we will know the world. If we carry desire with us, then we only know desire. If we carry the mind, then we will only know the monkey mind. This is the world. This is the difference between the world and meditation.

My children, we have to realize what is known as this state. Because the entire world can be known within the ring, people call that meditation. They call that spiritual. Through this spiritualism everything can be seen, and within it come all the explanations. The present, the future, what is there, what is here—all will be shown. But if the ring is removed, then God will be seen everywhere. God, the power of God, and the explanations of God will be seen. Then this is the state of prayer and meditation to God.

Whatever we take, it is up to that limit that the world will be shown to us. It is up to that limit that it will be shown to us. It is up to that limit that it will be shown. It is up to the limit of the mind, that it will be shown. If we carry intellect, it is up to the intellect that it will be shown. If we carry desire, it is desire that will be shown. It is up to the limit of what we carry that the state of prayer and meditation will be shown. If we can remove these and go, then it is He. It is He, the Only One, who will be the Only One. Then we will see nothing but Him. That is the correct state of meditation. That is meditation. That is devotion. That is prayer. It can be said, when we go to pray to God, we should never carry the state of our mind or the things that we are keeping within us. When we search for God, we have to remove these things. It is difficult. If we remove all these, then we can go to Him, pray to Him, and worship Him. That is meditation. We have to discard all these things and then pray.

When we pray to God who is the Cause, the Effect, and the Creator, we have to discard all other things and then pray. He is the Cause, He is the Effect, and He is the Creator. He has created everything with those causes. Within the Effect is the Truth, His titles, the ways in which He is to be seen, and the ways we must live. God is the Reason, the Cause and the Effect of everything. He is the Creator, the Almighty One, the Great One. When we understand His state, we will understand Him.

One person may take a Bible with him; he will know up to the limit of the Bible. Another might carry his mind, the Bible, or desire, and that is the amount of the world that he will know. Another might carry the Qur'an—that is all he will know. Whatever he carries, that is the amount of the world that he will know. He will only know the world up to that limit, but he will not know God. All he will know is the world that he carries. The things which he takes along will be what he knows. Up to that extent he will understand, but beyond that, he will not know God.

It is like this. The states of prayer, the states of devotion,

and the states of Truth have these kinds of differences—*our* state, *our* foundation, *our* meanings. The state of meditation is like this, the state of worship is like this, and the state of prayer is like this. When we go in search of God, we must go as God. It is God who has to pray to God. That intention, that thought, that focus, that mind, that wisdom—all must be on that one point. If we go along that one point, then that is meditation, and that is surrender. There is no other point except that One Point.

All right, let us think about one thing. As it is going along, a cart-horse wears blinders on both sides of its eyes. Why is it blinded like that? Because if the horse sees any lights or any sights on the side, it might be frightened and jump. So it is blinded on both sides and can only see forward. It can only see the sights in front. On either side, there might be lights, it may hear a sound, or it may see something that would distract it—all of which could cause an accident.

Prayer to God is also like that. That is the horse, that is the state of *Zikr* [the Remembrance of God]. On either side there is both *maya* and satan. These two must be shielded off. Both mind and desire must be shielded off. That is the state of satan and the state of *maya*. If these two are closed then the eye can focus. Like the journey of the horse, that focus or point is the journey of prayer. On both sides mind and desire must be shielded. Having shielded them, prayer can be done. Then that journey can be done correctly. All the time that these are not shielded, that is not prayer; it is a period of accidents. One day it could cause an accident—you could jump and you could fall.

Like that, on either side mind and desire will distract you. The Soul and wisdom focus you. Mind and desire are on either side, and therefore the two sides must be shielded. Having shielded them, the point of wisdom and Truth will guide you forward. With this focus you must go forward and those two must be shielded off. Like that, close off those two sections in your body. We must shield off mind and desire, and having shielded them, we can go on like this, on the path of prayer. This is that one point.

Therefore my children, in the wisdom that we learn, in the prayers that we perform, in our meditations and our devotions, there should be that one point. To take that point, those two sides must be shielded off. On one side there is thunder, lightning, sorrow, desire, mind, love, children, wives, blood ties, darkness, glitters, poison, jungles, and beasts. Everything exists there—dogs live there, ghosts live there. This is how you have to take the point and go on. Like the blinders put on the horses, we have to shield these two sections. Both have to be covered. Cover them with a cloth, and then take the straight path. If we can do that, then that is the point we need in order to pray to God. That is that journey. That journey is that prayer. We have to establish this state and benefit from it.

In all that we do, if we just open wide and run around, then our eyes will be looking at what is coming from there, coming from here, from everywhere. Then that is what we will understand. We will know accidents, but everything else we will not understand. We have to establish this state and think about it a little.

Whatever we touch will cause pain to us. Whatever we desire will give us suffering. Whatever we desire will give us suffering. Whatever we search for will cause accidents. Whatever thing we help will cause us sorrow. Whatever a thing possesses is what it will give. Except for God, all else catch and eat one another, kill one another, beat and murder one another, suck another's blood. This is the world. In this world, whatever we attempt to do, whatever help we attempt to give, then whatever that thing possesses is what it will give back to us. If it has the quality of sucking blood, it will suck our blood. If it has the quality of catching and eating another, that is what it will return. If it has the quality of murder, then it will murder. If it has the quality of beating, then it will beat us. So when we go to help, we must understand what the thing we are helping has to offer in return—whether it is something that sucks the blood, murders, or eats other beings.

If it catches things for its own stomach, then that is what it

possesses. When we go to help, what will it do? It will return what it possesses. That is what it will give. We cannot let ourselves be hurt because of it, and we cannot suffer because of it. As we go along the path, we must shield off both sides, because it is going to give us only what it possesses. For us to go straight we must shield off these two sections. Then we must focus our thoughts and our heart on that one thing and continue on our journey. This is how we have to conduct our life. This is the state of prayer, the path of meditation, the true path.

Therefore, if we go to help something, it will return only what it has. Except for God, with everything else we must try to help and then escape. We must try to escape from any accidents. We must carefully throw away everything and proceed on our journey—carefully do our duty and go away. This is how we have to perform our duty. If we go to search for help from our child, or maybe from our wealth, or from something beautiful, or maybe from a wife or a husband, or maybe from gold, or from a house—if we go to help and then ask for help in return, these things possess murder. They can kill us, suck our blood, or they may be a ghost or a demon. So think and do accordingly.

Therefore, children, jeweled lights of the eyes, when we do these two points, we must do them carefully. If one seeks help from them, they will give what they possess. Except for God alone, nothing can help us. Therefore, we must reflect on every circumstance. If we can open out the path and learn, blind ourselves on both sides and go on the straight path, then we can depend on the help of the One. He is One who does not kill, who does not eat, who does not hurt other lives, who does not cause accidents. He posseses the good treasure, and He will give His treasure to us.

Children, gems of my eyes, please think about this. That will be good.

The Story of Bilal

According to the law, if a slave does not obey his master, he can be treated in any fashion the master likes. The master can also demand any amount of money for his release from bondage or slavery. Bilal was bought for only thirty silver coins, but his master wanted three hundred million coins to release him from bondage. So the Rasool [Muhammad] prayed to Allah. He took a handful of sand from under a date tree that he owned, and he prayed. The sand which he held turned into silver coins, and with these coins he released Bilal. The Rasool said, "You can go now and live a life of freedom."

When the Rasool said this to Bilal, Bilal replied, "My freedom is the life on the path you are preaching. The path you are preaching is the life of freedom, and I want to follow that way." The Rasool then taught him the *Kalimah* [The Recitation or Remembrance of God]. Bilal said, "That is my freedom, for you to give me that *Kalimah*, to accept me, and take me along the path of God."

Now at that time, Bilal only knew how to cook. A few companions of the Prophet had already gathered together, and Bilal offered, "Since I only know how to cook, I will do that work." Then later he was also given the duty of the *mu'azzin*, the one who recites the call to prayer in the mosque. So Bilal used to serve the Prophet and his companions and then go to give the call to prayer.

Bilal was not an Arab, and he could not pronounce the Arabic words correctly. The Prophet loved Bilal greatly. The heart of the Prophet and the heart of Bilal were united together. The Rasool loved him very much. But the other companions of the Prophet, who were Arabs, criticized the way Bilal sang the call to prayer, because his pronunciation was not clear. They often found fault with him, and one day decided to replace Bilal and have 'Umar recite the call to prayer for that day. 'Umar gave the call to prayer three times that day—morning, noon, and evening.

Then came a Voice from Allah, asking the Prophet, "Why did I not hear the call to prayer three times today?" The people explained that they had been called for prayer and that they had prayed three times. But Allah said, "I did not hear the call for prayer. They did not recite the call to prayer, nor did they pray." Gabriel brought this message to the Prophet.

Then the Prophet sought to discover who had given the call to prayer and found it was 'Umar. Gabriel took this message back to Allah, and Allah said, "When 'Umar recited the call to prayer, I did not hear his voice. It was only when Bilal gave the call to prayer that I heard his sound. It is only his voice, his sound, that I accept. The one whose sound I could hear was Bilal."

Then they asked about Bilal's pronunciation. Allah said, "His heart is pure. The other who recited may have spoken correct Arabic, but his heart was not pure, so I did not hear him. The words might have been clear, but the heart was not clear. Bilal's heart was clear. Even though his words were not clear, I heard the sound because his heart was pure. That is why Bilal has to recite the call to prayer. Because 'Umar had arrogance, his heart was not clear, and I did not hear him. If someone has the arrogance that they are educated and that they can pronounce correctly, I will not hear those sounds. What is said outside, I cannot hear. I can hear only what is said inside. Bilal called from within his heart, and that I heard. What 'Umar said was outside, and I could not hear that." Then Bilal returned to the position of *mu'azzin*.

Dear Tambi

March 9, 1976
5820 Overbrook Avenue
Philadelphia, Pennsylvania

Dear Sir Rasik Tambi,*

A'uzu billahi mina shaitani rajeem—I seek the protection of Allah against satan the rejected.
Bismillahirahmaniraheem—In the Name of God, the Most Merciful and Compassionate.

Ya Allah, may You grant to all my children Your good Graces, Your good compassion, and Your love. *Ya Allah*, may You grant to all my children good health, a long life and the *Rahmat* [Grace] and the benevolence needed for the three worlds. *Ameen.*

Ya Allah, may You grant to my children strong *Iman* [absolute faith, certitude, and determination]. May You establish their *Iman* firmly within them. *Ameen.*

Ya Allah, may You grant to my children good intentions, good qualities, and good actions. May You bestow upon my

*Sir Razik is a noble and knighted gentleman who has lead a very active role in Ceylon's history during the past sixty years, both in government service and as a leader in the Muslim community of Ceylon.
Tambi is a Tamil word which literally means 'younger brother'. It is used by Bawa as an endearing name for any male child younger than him in age.

children the actions, the qualities, and the conduct, the love, the affection, and the methods of Allah, the *Qutb* [the Wisdom which explains], and the *Rasool* [the Messenger of Allah]. May You grant these, O Allah, and bestow Your Grace. *Ameen.*

Ya Allah. May You grant to my children Your tolerance, Your contentment, Your patience, and Your absolute trust. And may they establish firm faith and certitude in the Name of Allah. May You bestow Your Grace upon them. *Ameen.*

Ya Allah, for the three worlds of *awwal* [the beginning], *dunya* [this world], and *akhir* [the next world], may You grant to Your children the explanation, the meanings and the awareness of these three spheres. May You make my children realize good conduct and good methods. Give them the ability to understand and to differentiate *haraam* [prohibited] and *halaal* [permissible] in their food, and may You make my children feed on that *halaal* food. May they always eat the food of *halaal*, and may You establish their *Iman.*

Ya Allah, may my children understand the *sharr* [wrong or evil] and *khair* [right or good] that You have created. Although the evil and the good both come from You, may You make my children understand and accept what is good and reject all that is evil. *Ya Allah,* You have sent down Your prophets, Your messengers, Your representatives, and Your vice-regents. Through them You have explained all this to mankind and commanded man to differentiate between good and evil, to accept the good and reject the evil.

Ya Allah, may You grant the meanings of all this to my children. May You open out that path of *khair* to them, and may they go along that path. May they feed on the food of *halaal,* and reach that shore of Allah's Grace. O God, may You grant Your Grace for this. *Ameen.*

Ya Allah, You have created the *Zat* [Essence] and the *sifat* [attributes, characteristics]. All creations are in the form of Your *sifat,* and Your gracious creations are also in the form of Your *Zat*. To each of these You have given various meanings of wisdom. You have created many hundreds of millions of

creations through Your *sifat*. These creations are of many, many, many forms. In proportion to each of these creations, You have given them wisdom, awareness, feeling, intellect, and food. According to each, You have created conducts and actions and qualities.

Out of all these creations You have filtered and created *Insan* [True Man] as the children of Adam. You have created Adam, and to Adam's family You have bestowed seven states of understanding. You have given them the potentiality of understanding the 18,000 universes. You have also given them that wisdom by which they can understand all the explanations and meanings. You have implanted upon their foreheads the Light of *Noor Muhammad* [the Resplendence of the Countenance of God]. You have created Adam implanting this most beautiful form, this Light of *Noor Muhammad,* upon the forehead. To that most beautiful being, You have given the wisdom to understand everything—all the universes, the beginning, and the end, the *'alam* [the universe] and *arwah* [the world of the Souls]. You have given them the Light to understand all this and that *Iman* of wisdom. You have created man as the most elevated being, giving him the most elevated qualities, the most elevated actions, the most elevated conduct and methods. You have given him the most beautiful food, the most beautiful *zeenat* [the beauty of God] in their faces, the most beautiful sounds, the most beautiful tastes. For them You have created those beautiful foods and fruits. You have given them the wisdom to understand the *awwal*, the *akhir*, the world, and the heavens. You have created them all as the one family of Adam.

Ya Allah, may You give to Your children Your 3,000 gracious qualities, and the qualities of the *Rasool*, the qualities of the prophets, the qualities of the *qutbs,* and qualities of Your vice-regents. May You also give them the 3,000 gracious qualities of Your kingdom. In spite of any circumstances of adversity or sorrow, unhappiness, happiness or difficulty, may they not get entangled in any of these emotions, but rather may they enjoy the blessings of His entire

kingdom of *Iman*. May You guide them along the straight path and make them follow this path. O God, who is that One of limitless compassion and incomparable love, You alone possess limitless love and incomparable Grace. May You guide and protect all my children through that love, and bestow Your Grace upon them. *Ameen*.

Rasik Tambi, may *Allahu ta'ala Nayan* [Almighty God] guard you and protect you, your wife, your children, and everybody in your family. May He protect your brothers, sisters, and their families, your sons-in-law, your daughters-in-law, your grandchildren, and also the families of all your relations. May He also protect all the families of Adam, the families of *Iman*, the families of wisdom, and all the families who are connected to us. May Allah through His Grace bestow upon them long life and good health. May His Grace be your state. May His benevolence be your wealth. Tambi, may His qualities be given to you as your qualities. May His sight be always upon you as His gracious sight. May His Light be as Light within your *Qalb* [your Innermost Heart]. May His good intentions be within your *Qalb* as your good intentions. May His certitude and His gracious qualities be your qualities. May His duty be your duty. May the Grace of Allah be the Grace of your life. May Allah bestow upon you His complete treasure in this world and the next world, in life and in death. In good health, in ill health, in gain and in loss, today and tomorrow, day and night—may the Grace of Allah be your grace. May the Grace of His patience be your grace. May the Grace of His tolerance be that tolerance within your *Qalb*. May God bestow all these upon you.

Ameen—may this intention be fulfilled.

Ya Rabbil 'Alameen—O Ruler of the universes.

Tambi, Rasik Tambi, the Resonance of Allah is the explanation that decorates the *Qalb*. It is the taste of pure *Iman*, the honey of *Iman*. His existence as that One of incomparable love and limitless Grace is the taste of our *Iman*.

Tambi, gem of my eye, we must be aware of this. The

world of arrogance, *karma*, and *maya* is a section which has originated from one dot or *nuqat* [Arabic diacritical mark] of semen. It is this dot which came from that *meem* [Arabic letter م] of semen. This is what was fertilized, formed, shaped, rolled, and twisted to make a form of earth, fire, water, air, ether, mind, and desire—these seven. This is a particle of a particle of a particle of a particle of that one *meem*. This is one of the three *meems*, and that is why Allah said, "O Muhammad, but for you, I would not have created anything." That is that *nuqat*. That is the world, that is this form or body, that is this mind. That is this *karma*, that is this arrogance, that is this *maya*, and that is this desire. That is this body, and it is from this that the body grows. This is just a small thing. It is just a dot.

My dear Rasik Tambi, gem of my eye, it is within this that the world exists. We must be aware of this. This is the 18,000 universes which are the gales, the floods, the waters, and the angels. This is the body which is made of the twenty-eight letters. These are the angels, the jinns, the fairies, satan, *maya*, hell, heaven, this world, and the next world. That one particle can explain all these things which are the world. This body which exists in this state is really the world. This is the ocean of *maya*, the ocean of *karma*, the red ocean, the silver ocean, the black ocean, the blue ocean, the golden ocean, the blood ocean, the ocean of mind or *maya*, the ocean of *nafs* [base desires], the ocean of hell, and the ocean of desire. In each of these oceans there are waves. It is these waves that are always beating. This is that one fistful of earth which is the heart. Within this fistful of earth all these worlds exist. All of these forces exist from that one dot of *meem*.

Tambi, within this also exists the limitless love of Allah, His incomparable Grace, the Light of *Noor Muhammad,* the wisdom of that benevolence of the *Quth*, and the certitude and Light of the *Iman* of the *Rasool*. This body is also formed as the *Suratul Qur'an* [Inner Form of the Qur'an] and the *Suratul Fatihah* [Inner Form of Man]. When looked at from the outside, this body is the world, but when looked at from

within it is the Qur'an. When you look at this body from the outside, it appears as the world, but when the inner body is analyzed through wisdom, then that becomes the process of understanding that Creator who is the cause of everything. Further, if you see it through wisdom, then the Resonance of Allah, the meanings of the *Qutb*, the prophets, the Light of the *Noor Muhammad*, the benevolence of *Hayat* [Life], and the ray of Allah can be understood. We can then see Allah, His kingdom, His benevolence, His Grace, the hereafter, and the entire universes.

Tambi, in this state, the world is in one section. Desire is hell, the world is this body, and the next world is the Qur'an which is the benevolence of Allah. It is to understand and to know the benevolence of Allah and to learn His Grace that we have come here. This is the Qur'an which we have to recite. All that exists outside has a form. All that is within is the benevolence which has no form and is realized as the Light of Allah. What is outside is the darkness which has a form. If one should open that eighth *Qalb* which is within, only the Grace of Allah would be seen there. That Grace has no want. There are no waves in it. There is no torpor or darkness there. It has no end. It has neither happiness nor sorrow. That benevolence is the Grace. Allah has sent His prophets to give the explanation of *khair* and *sharr*, to explain the *Zat* and the *sifat*, to explain *halaal* and *haraam*, to explain good and bad, to understand the certitude of our *Iman*, and to differentiate the path of satan. Allah has sent them to explain what is within and what is without. It is to show the reason and the cause that the prophets have been sent by Allah.

All that exists outside are scenes and acts. They are all acts and dramas. The mind is like a ball, which is the world. The mind has been created as a ball and the body as a world, and the *nafs* [base desires] play on this world with this ball. The *nafs* play this game of ball on this world, and we have either victory or loss. This game is a game of the *nafs*, and one day there will be either victory or loss. This ball is tossed from side to side on this body which is the world. This mind is

being tossed back and forth across the net. On one side is the monkey of the mind, and on the other side is the dog of desire. Both play with this ball of the mind. This is the game of basketball which is being played in the world. At one time the *nafs* may win, and at another time they may lose. Sometimes the mind waves the flag of victory and is happy. At another time, it lowers the flag and is unhappy. At one time the monkey mind might win, and at another time the dog might win. Each causes happiness or sorrow. Finally, when the game is over, one becomes prey to the earth.

My dear Tambi, all my children must really think. However high an apple tree or any other tree may grow, it grows from a seed planted in earth. In latent form, this seed has contained within it the branches, the leaves, the tender fruits, the ripe fruits, and everything else belonging to the tree. All those things are there. This tree has got to be fertilized, watered, and sprayed with insecticides. All this is being done by the *nafs*. Once the tree grows up, bears and displays its fruits, all will come to pluck the fruits. The farmer plucks the fruits. The wayfarer plucks the fruits. Although this tree has grown so big and has born all these fruits, they bow down and droop toward the earth. Are the fruits, the branches, the leaves, and the tree pointing towards the next world? No, they are only pointing towards the earth. Are they giving *Tasbih* [a prayer of praise] to Allah? They are all looking down towards the earth. According to its estimate, when the fruit ripens, it has to fall to the earth. When the leaves dry, they have got to fall to the earth. If there is no water, the tree will die and fall. If there is no fertilizer, the tree will fade away and drop to the earth.
fertilizer, the tree will fade away and drop to the earth.

Everything droops to the earth. That tree, which grew from earth, fire, water, air, and ether, becomes subject to the same elements from which it grew. It may be blown over by a gale. It may have accidents due to the extra heat of the sun. It grew from water, but if there is too much water that tree could meet with an accident. It grew from earth, but that

earth itself could cause harm to it. That tree grew with air, and the air itself could cause it accidents. It grew from *maya*, from the various colors of the clouds, and those very same things can cause it accidents. It grew from the monkey of the mind, and through that very mind, it can meet with accidents. It grew through desires, and through desire itself it can meet with accidents. As the seasons change, the very same elements which nurtured the tree can, in turn, cause accidents.

Creation is like this, Tambi. Whatever grows in this creation always looks down towards the earth. However high it may rise, it always looks down towards the earth. This is the reason that everything looks down to the world, and this is one aspect of this body. Therefore, one should not be unhappy on account of this. *Khair* and *sharr* belong to Allah. This you have to understand. The *Zat* and the *sifat* belong to the creations of God. The *sifat* is the body which came from the seed, and the *Zat* is the Grace of Allah which contains the Light of the *Noor* within it. That is the Soul and that is the *Quthiyat* [Consciousness of Divine Analytic Wisdom]. Tambi, this has to be well understood.

Tambi and my dear children, jewels of my eyes, the tree, however high it grows, droops to the world. It is the same for all creations which come from the earth. That is the nature of their existence. One has to reflect on this. My dear Tambi and children, a coconut tree has to be watered for some time. Then, what happens to this tree? The roots grow downward and reach a point where they can search for their own water. The roots are able to draw their own supply of water. After that no more watering is needed. They draw their own water, and the tree grows. Then it does not depend on what is outside, nor does it depend on the help of others.

It is like this, Tambi. We have to understand why we have come here. We have to understand who we are, and we have to realize that this body is the earth. Then we will understand that the Soul of Allah has been imprinted into this body; that the *Noor*, the Light of the *Noor* has been imprinted upon this

body. Therefore, we should not depend on the elements, but through that wisdom of our *Iman* we should search from within and develop. Like the tree, we should draw from the Grace of Allah with our wisdom. The wisdom of the *Quthiyat* should draw from the Grace of Allah and develop to ripeness those 3,000 gracious qualities of God, and from that state recite the *Tiru Qur'an* [The Original Qur'an] of Allah. Understanding this section of *maya*, and drawing from that *Rahmatul-'Alameen* [the Compassion and Mercy of all the universes], we must taste that food of Grace and develop. If we are able to attain this and develop, then none of these accidents will visit us. And therefore, we need never feel unhappy. The nature of this body and creation is like that. That is so, but our Grace is naturally within us. If we could draw from the 3,000 gracious qualities of Allah and develop from that, that is endless. The rest is only *sifat*. However much it grows, it will always droop to the earth.

Therefore, my dear children, please do not feel sorry or unhappy on account of this. God is eternal. His Grace is our right. His Grace is the Grace due to us. His kingdom is our rightful kingdom. His qualities are our wealth. His actions are our actions. We must try to obtain this wealth. In order to obtain this, we must go within and analyze. Do not feel sorry or unhappy on account of any accident to the body. Place everything in His trust.

Tambi, this is the world. Are there not seasonal changes in the world? We need not feel sorry for the change of the seasons. God created Adam so beautifully and kept him in heaven. Hell developed because through the temptation of satan that forbidden fruit was eaten. When hell developed, Adam and Eve were discarded from heaven. Hell was created within heaven itself by Adam and Eve, and they were dismissed from heaven. They were discarded, one to the east and the other to the west. Many, many years later, they gave *Tasbih* to Allah and were reunited in *Jiddah* [forty miles west of Mecca, on the Red Sea]. They went through all that suffering on account of one fault they did.

During the time of Prophet Noah, some accepted Noah and others did not. Because of this, the world was destroyed through rain. God saved Noah and his followers on his ark. Satan also got into the ark by holding onto the tail of a donkey. All the animals had gotten into the ark except the donkey. Satan, who was doing all the evil, knew that the world was to be destroyed and grabbed onto the tail of the donkey. The Prophet Noah was driving the donkey to enter the ark, but the donkey found it difficult to enter because satan was tugging at his tail. Noah became so annoyed that he said, "Oh, satan! Get into the ark!" Immediately, on account of that command, satan entered the ark by means of the donkey. Otherwise, satan could never have entered the ark. So the donkey and satan got into the ark.

Like that, if we develop anger, envy, jealousy, arrogance, the arrogance of 'I', differences of 'I' and 'you', *maya*, darkness, possessiveness of 'I' and 'you', blood-ties of 'my' child, 'your' wife, 'my' wife—when these qualities of hastiness and anger develop within man even while he is performing his good actions, when even through hastiness man utters one phrase such as, "Oh, satan, get in!" these qualities enter into good actions just as satan entered the ark when Noah spoke those words. Once satan got in, he displayed all the evil qualities. He made the rats bore holes in the boards of the ark, and he created a lot of mischief among the animals in the ark. Satan set one against the other by backbiting. Using the qualities of envy, jealousy, and hatred, he tried to make the ark sink.

This is the way in actions performed by man. Satan is able to enter through good actions or bad actions or even through our prayers. If we exhibit any of these qualities of anger, hastiness, or impatience, satan will enter through these qualities. Just as satan entered the ark of Noah, he will enter into us through these qualities. He will creep into our devotions and prayers and create turmoil. He will make all those prayers and devotions subject to accidents. Just as the ark was almost sunk, our purity of *Iman* and *Islam*, our qualities

of Allah, the wealth of Allah, the trust and benevolence of Allah will be degraded by satan. Satan will do this.

Therefore, children, gems of my eyes, we must think of this at every moment. Within the seven eyes there is that eighth eye which is God's eye. We must transcend the seven eyes and look through the eighth eye with wisdom and *Iman*. We must see the Grace and benevolence of Allah, and pray to Allah saying, "Oh, may this sight be Your sight. O Allah, all this is Your responsibility. O Allah." We have got to surrender that eye to Allah. You must give to His trust this eye which can bring many understandings. We have got to surrender our entire vision to Allah.

We have got to open this eighth ear of *Iman*, transcending the other seven ears which listen to all the sounds of the world and feel happy or sorry over the things they hear. The eighth ear listens to the Resonance and the Words of Allah. You must open out the eighth ear and say, "O Allah, this is Your trust. May I hear only Your sound. Do not allow evil sounds to enter." Place this eighth ear in His trust, saying, "O Allah, may I hear only Your good sounds."

Let us transcend these seven noses of tissue and open that eighth nose so that we may smell the fragrance of Allah and the prophets, and so that we may smell that fragrance of the Grace of Allah and that *kasturi* fragrance of the *Rasool*. Give the trust and responsibility of that nose to Allah, and there get enamoured with that fragrance of God and the *Rasool*.

Realizing this external mouth into which you put everything and chew everything, open out that inner mouth. Open that door and make this mouth the mouth of *Iman*, so that only good speech can come out of it. Give that responsibility and trust to Allah. May these teeth be the teeth with which you smile to Allah alone. May this tongue be converted into that eighth tongue which will taste only the taste of Allah. With that tongue, may we speak only to God. May we speak only the speech of Allah and only recite *Zikr* and *Tasbih* to Allah. We must place this responsibility in Allah, so that no evil speech will ever come out.

Transcend this heart which contains the mind and the entire world and open that eighth *Qalb*. Transcending the seven oceans of *maya* and seven oceans of hell, open that eighth *Qalb* and give that responsibility to Allah alone. Place the responsibility of that *'Arsh ul-Mu'min Qalb* [the Heart and Throne of the True Believers] to Allah alone.

May we convert these hands, the right and the left, to the hands of *Iman*, so that with these hands we may receive from Him and dispense what He gives. May we give the responsibility of these legs to Allah, so that we can avoid all the evil steps and only keep the good steps and go forward. We must give that responsibility to Him alone. Say, "This is not my responsibility, O Allah." Give the responsibility of the sections of our body to Allah—the tissues, the skin, earth, fire, water, air, ether, mind, desire, the seven sets of tissues, the body, the nerves, the skin, the marrow, bones, and blood. Give the responsibility of these seven portions of the body and declare, "All these are Your actions. O Allah, I know nothing." Surrender to Him completely and say, "I am not the reason for any of these things. It is You who are the cause of everything." Then we become His slave.

We must get rid of the questioning of Judgment Day. The Day of Judgment has to be given into His responsibility. That responsibility of the day of questioning must be given entirely to Him. Having given everything into His responsibility—our actions, qualities, intentions, sight, vision, and thought—we must focus every breath on Him. If every sound and every thought and intention is on Him; if you allow God to speak every word; if you can give every vision of yours as His own; if you can allow Him to be the Seer, the Hearer, and the Person who answers everything; if we can reach this state and give this responsibility to Him, then all actions will be His actions. Then He will look after everything. The good and the bad will be His responsibility. The day of our death and the day of our judgment is His responsibility. This is the state of the absolute *Iman*.

Tambi, Rasik Tambi, my gem of my eye, and my other children, you must be aware of this. These are the many

things that we have got to avoid and get rid of in this world.

God created the Prophet Jonah, but there were some who did not accept him. Prophet Jonah asked of God that those people who would not accept him be destroyed by fire. Then the Word of God came, "Is it so, O Jonah? How would you destroy them?"

And Jonah replied, "The sky will become fire and through that fire they will be destroyed." Even as this was said, the sky turned into fire. When this happened, Jonah took hold of his wife and his two children and tried to run away. He ran to the sea where a ship was waiting. But there was a small bay between himself and the ship. He carried one child across the bay and left his wife and the other child on this side of the bay. While he was crossing, a crocodile grabbed the child. Then when he turned back to cry, "Oh, my child has been grabbed by a crocodile!" he saw a leopard come and catch hold of his wife and other child and then run away. He cried, "Oh, I have lost my wife and both my children, and the fire is also coming."

He went to the ship and asked the captain of the ship to take him across. After Jonah boarded, the ship began tossing from side to side and was nearly sunk. The captain said, "Why is this ship tossing like this? It never occurred like this before. There must be an enemy of God on this ship. That is why it is tossing." He summoned everybody who was on the ship and drew lots among the people to find who was this enemy to God. All three times, the lot which was numbered as the enemy of God fell onto Jonah. Then the captain said, "You have such a beauty in your face. You have such a venerable look in you. Are you this enemy of God?"

Then Jonah admitted, "Yes, I am the enemy of God." The captain disagreed and drew another lot, but the fourth lot also pointed to Jonah. The boat was tossing and nearly being sunk. Then Jonah said, "Oh, all of you please try to escape. I am the sinner." They all tried to prevent him from jumping overboard, but he succeeded, and immediately the tossing of the boat stopped.

Then a whale swallowed Prophet Jonah. He lived for forty

days in the intestines of the whale, but because he was reciting a chapter of the Qur'an, the fish could not digest him. As a result the fish had a great pain in his abdomen. It came to the shore, shouted, "Ah!" and vomited Jonah onto the shore. Under a shady tree on the shore, there was a deer with a doe, and Jonah lived on the milk of the deer and slept on that hot sand which was pure pearl-white.

Six months passed by, then God asked Jonah, "Is it for this that I sent you into this world, so that you would be drinking the milk of that deer and sleeping on this pure pearl-white sand?"

Jonah replied, "O Allah, I have no place to go. I have no ship to cross this ocean. How can I go?"

Then God said, "Go! You have to go back."

Hearing this, he went to the shore and found another ship. He got onto the ship and traveled back to the place from where he had first come. When he arrived, he saw his wife and the two children awaiting him. He asked, "Weren't you swallowed by the crocodile? Didn't the leopard eat you two?"

They replied, "No, no. It is only a while ago that you left us and went."

He asked, "Didn't this world get destroyed?"

"No, nothing happened like that."

During this time, the people had been searching for prophet Jonah and they declared, "O forgive us! We accept you as the Prophet of God."

He asked, "What happened? Didn't fire come? Weren't you all destroyed? Weren't you all burned?"

They said, "The sky came down, burning with fire and shouting, 'I am going to destroy you because you have not accepted My prophet.' Then immediately all our evil qualities, our qualities of arrogance, anger, and envy left us. Immediately we said, 'We will accept this prophet with pure *Iman*.' And immediately the fire receded. We were now coming in search of you, O Prophet."

"How long ago did this happen?" he asked.

"It was just a short while ago that all this happened," the people said.

Then the Prophet Jonah said, "I have experienced such a long time, and you say it was just a short while ago."

But they persisted in saying, "It was all within a couple of minutes that this occurred."

Then the Sound of God came: "Jonah, I sent you not to destroy My creations. I sent you to dispel the darkness which was covering My creation, to dispel the trouble which satan was causing to My children. If you ask Me to destroy all these children, and if you try to escape with your wife and your children, are you a prophet? I sent you to this kingdom of hell to convert it into heaven, but you asked that they be destroyed. You prayed to Me asking this. You concerned yourself only about your wife and your two children, not about the other creations."

The Words of God came: "According to your estimate, you were to be forty days in the intestines of the whale and another six months drinking the milk of the deer. It is only three minutes that has passed since the time you went and came. This is, in reality, the long period you have passed there. For the person who has understood My word and My actions and who has understood Me, this entire world, the life in this world, is just one drop, one atom. Even if a thousand years pass, it is only five minutes. Millions and millions of years will be just one year for him. Although he may live for millions of years, his age will be only one year. He never ages. He never passes time. Because he is complete, because he is in completeness, he does not become old. It is for people who have not reached this state that these periods of time and place exist. After this, please be aware that I have sent you as a prophet and as a messenger not to any particular people but to all mankind. This is the meaning of the experience of the dream you went through." Allah gave this explanation to Jonah. Allah showed His might within these three minutes. Allah is the Almighty.

Like this, my dear Tambi, when illnesses, sorrows, and distresses visit us, if His graceful look is focused on us, all these can be eliminated within a split second. We have to be in that state. We could be in that state. When we surrender

to Him, we develop that state. If we have our blood-ties and our relationships, all these will appear as huge mountains. But if we place everything in His responsibility, they become like straw.

My Tambi, my dear Tambi, my children, all of you, God created the Prophet Joseph and his brothers. Because of their envy and jealousy, the brothers caused a lot of trouble to Joseph and threw him into an abandoned well. But still God protected Joseph, and some merchants rescued him from this well. The merchants were very happy when they saw the beautiful figure and the beautiful face of Joseph. The brothers came and questioned the merchants as to why they had rescued Joseph from the well, and then they sold him back to the merchants for twenty pieces of gold.

These merchants took Joseph to various cities and earned a lot of money by exhibiting his beauty. Joseph became proud of his figure and his physical beauty. The pride of beauty entered Joseph, but when he was taken to the next city for exhibition, there was no one there who saw his physical beauty because everyone was more beautiful than Joseph. The people in that city appeared much more beautiful than the figure of Joseph. Then Joseph prayed to God, "I once said there was no one more beautiful than myself. But now I see, there is no one less beautiful than myself in this city." And he cried to God for forgiveness.

Angel Gabriel brought the Sound of God and said: "You assessed your beauty as the greatest in the world. You forgot about God and praised yourself. You thought, 'There's no one as beautiful as myself. The whole world admires me.' And you thought to yourself, 'How beautiful a person I am.' Now do you understand? Now what you possess is your beauty, but what you had before was that beauty of God. It was seeing the beauty of God in you that the world admired. It was the Light of God in you that attracted the people. Now what you exhibit is your beauty. As you appear now is your own beauty. That is the beauty of your form. What was beauty to this body of yours was that beauty of God. Now,

can you realize whether it was your beauty or the beauty of God that the world admired? All the people in this city are praising God, so they exhibit the beauty of God. You forgot the praise of God, and therefore, you are exhibiting only your beauty."

Joseph asked forgiveness of God and prayed to God, "O God, protect me and bestow on me Your beauty and Your Grace, and not this beauty of mine." Then God again explained to Joseph that the beauty of Allah and the beauty of the *Noor*, not the physical beauty, is the real beauty. Then God returned to him that beauty of God. Immediately when this Light of Allah dawned within him, those people who had looked at Joseph earlier and had gone away, came back and admired him.

God's beauty is the beauty in His Body. The beauty of the physical body is the body of the elements of earth, fire, water, air, and ether. The beauty of Allah is that *zeenat.* All creations will get enamoured with that beauty. It is that which we have got to think of. Like that, we must surrender our *Qalb* to God and try to obtain that beauty. Therefore, my children should not feel unhappy on account of this physical body. God gave back that beauty to Joseph, and *Zulaikha'* got enamoured because of that beauty.*

Allah is the One of that Grace and of that praise. We have got to obtain His beauty. Allah gave that beauty to Joseph and also protected and guided him. It is God's beauty that we must try to obtain. Once His beauty leaves, what remains is only this beauty of the elements. That is not beauty. If we have the beauty of God, this body will be beautified.

Although all these troubles and all these distresses were visited on the prophets, God protected each one of them. When that 'I' is gone and one realizes that only Allah exists,

*'Zulaika' was the wife of a high court official in Egypt. She became enamored by the Prophet Joseph, falsely accused him of trying to seduce her, and had him imprisoned. She later confessed and absolved Joseph from her accusation. The complete story can be found in the *Holy Qur'an*, Surat XII.

then everything else goes away. Therefore, my children, we have got to be aware of this. We should not feel unhappy on account of the world.

Nimrod put Prophet Abraham into a pit of fire. He tormented him by trying to give him poison, driving him away from his country, and finally putting him into the pit of fire. But Abraham always placed his certitude, faith, and trust in Allah alone. Though it was so massive, that fire did not burn Abraham. Even though all the angels came and offered Abraham their help, Abraham did not accept any help from them but trusted only in God. Realizing and understanding that certitude, faith, and *Iman* of Abraham, God called all the tribes after him the 'family of Abraham'. God praised Abraham as His Prophet of Faith. He said, "All those who have firm *Iman* will be known as the family of Abraham." In spite of all the distresses that come, they will never abandon their *Iman* and faith in God.

Prophet Job was tested through satan. Although he was infested with boils and sores and was chased away from his country, his *Qalb* and his tongue and his *Iman* could never be touched by satan. Allah bestowed back to Job the beauty of his body and also his kingdom, his wife, and children. Job disgraced satan—he never forgot God in spite of all these distresses.

We have got to realize that might of God, *Allahu ta'ala Nayan* [the Almighty God], who is the One who creates, sustains, nourishes, and destroys. We have got to place our *Iman* in the trust of God. All the happiness and unhappiness belongs to the world. The wealth of *Iman* is everlastingly happy. It possesses everlasting happiness, everlasting beauty, and everlasting taste. There, one does not experience happiness, sadness, or sorrow. We have got to surrender to Allah.

The Prophet Moses, *'alaihi Salaam* [Peace be upon him], was from the tribe of Cassim. Pharoah caused lots of difficulties to the people who had accepted Moses both before and after his birth. Pharoah destroyed many lives and many

tribes. Although all this was done, Moses was sent to the palace of that same Pharoah. Moses was raised in Egypt in that palace of that same Pharoah, and it was through Moses himself that Pharoah was destroyed. Because Moses surrendered to Allah and placed his complete trust in Allah, God rescued Moses and the tribe of Cassim from Pharoah. Moses placed all his difficulties and all his troubles in that trust of God. He asked for forgiveness and help from God. Among the followers of Moses were people who were often changing their attitude. Some accepted Moses fully, some partially, some off and on. Even so, because of the surrender of Moses, God bestowed on Moses all that he asked.

Then God created the Prophet Jesus. God made the Virgin Mary pregnant, and therefore many people insulted Mary. Some rejected Mary, some abused Mary, and some said that Jesus was born out of wedlock. After this happened, Mary was made to roam about. That Jesus who was born to Mary underwent much trouble and distress, but God protected God's Treasure. God protects those who search for Him. God protects those who need Him. God protects those who accept Him. Those who intend God, God intends. Those who think of God, God thinks of them. When we worship God, God embraces us. Those who give *Tasbih* to Allah, Allah gives *Tasbih* to them. Those who search for God, God searches for them. Those who need Allah, Allah needs. Those who praise God, Allah praises. Those who have trust in Allah, Allah trusts. Those who become a slave to Allah, Allah becomes a slave to them. In this way Allah protects. Allah is One who is within the body, outside, and everywhere. He is within the sight, within the tongue, within the nose, within the ear, within the *Qalb*, within the hands, within the body, within the legs, within wisdom, within *Iman*—within and without. When we need, He is the intention.

Therefore Tambi, there is no need to go searching for God—God is there within and without. The taste of Allah is within all the things that are seen as examples outside. Allah resides within that world of the Soul and within the world of

Noor Muhammad. He resides there as the Light within the Light. Unhappiness, sorrows, losses—all could occur on account of our body, which is composed of earth and water. But, when one places complete trust in God, He alone is the One who can create and destroy within the splitting of a second. Is this not a wonderful thing? Our search, our intentions, our thoughts, our focus, and our *Qalb* must be placed in His trust.

Nabi Mustafa Rasool (*sall.*)* is the *Bad'u Shah* [the Primal Sovereign] for both worlds, the son of Aminah who came as one of the three *meems*. (There is one *meem* for the beginning of creation, there is one *meem* for this world, and there is one *meem* for the next world.) This same Muhammad is within all three *meems*. He is the *meem* for the creation, the *meem* that is the Soul, and the *meem* that is the *Noor* [the Resplendence]. These are the three *meems*. This *meem* of *Muhammad Mustafa Rasool* (*sall.*) was created as a helper to the *sifats*. That is one *meem* which is the dot. Within that dot, the 18,000 universes and everything is explained. Within that dot are contained *sharr, khair, halaal, haraam, sifat, Zat,* hell, heaven, good, bad, the beginning, the next world, birth, and death.

The meanings for each of these are expressed as the Qur'an, and within that dot, the Qur'an is expressed as the body, as the *Suratul-Fatihah*. To open out this body and read this Qur'an, Allah sent the prophets and has given explanations to the meanings. To make this explanation understood, God sent our Prophet Muhammad (*sall.*) as the last and final Prophet. He sent that Prophet as the explanation of the effect as well as the cause, and as the Prophet for the beginning of creation, for this world and for the next world. Like this, Allah sent him and showed the explanation of the primal cause and the effect. Allah exposed all the universes—the universe of the Soul, the universe of the world, and the uni-

**Nabi Mustafa Rasool* (*sall.*): The Chosen Prophet, the Messenger of God. The abbreviation *sall.* is a shortened form for *Sall-Allahu 'alaihi wa Sallam:* God bless him and grant him salvation. This is the customary benediction said after the mentioning of Muhammad's name.

verse of the hereafter—and He expressed these through the Qur'an. These were explained according to the Qur'an.

Satan and the family of satan, who tempted Adam, displayed all his dark and evil qualities. He tormented the Prophet and made him flee from his country and his tribe. He caused the Rasool many difficulties and gave him limitless distresses and troubles. But Allah filled the Rasool with patience, filled him with Grace, dispelled his darkness, fed him with compassion, removed his desires, removed all the evil qualities of arrogance, vengeance, and envy. He fed him with complete patience. He made him exhibit compassion and love upon all. He made him realize the hunger of all creations as his own. He showed him what contentment was. He made him place total trust in God. He made His Prophet exhibit and practice the 3,000 gracious qualities of God. On account of that, satan and the followers of satan caused the Prophet a lot of trouble and distress. But no matter what they did—because of his qualities of patience, peacefulness, contentment, compassion, and because of his trust in God, whatever came, the Rasool praised God and explained the commandments of God.

Abu Jahl [the first cousin and enemy of Muhammad] and his followers tormented the Prophet through all the resources available to him. He used magicians, he used trickery, he used force of arms, he used battles, he used everything possible. He abused the Prophet, called him a magician, a trickster, a liar, and cursed him. He invited the armies of many other countries to wage battle against Muhammad. Abu Jahl complained to the neighboring kingdom saying, "Muhammad is a magician. He has broken our idols, he is insulting our idols, he is insulting the gods of our forefathers. Come to our help. Let us kill Muhammad." On account of this, King Habib and his massive armies came to Mecca to wage war against *Nabi Muhammad Mustafa* (*sall.*) and his four disciples, Abu Bakr, 'Usman, 'Ali, and 'Umar ibn al-Khattib. Even at such a time, the Prophet and his disciples trusted and depended on God alone.

Then the Word of Allah came: "O Muhammad! Do not

fear for anything." Allah sent Angel Gabriel with this word. Allah sent Gabriel saying, "Go and tell Muhammad that Allah sends His *salaams* [His greetings] to you. This is Allah's kingdom, and He is the Ruler of everything, He is the Head of everything. O Muhammad, as you are My vice-regent on earth, God will protect His own kingdom. You need not have any fear, nor need you have any concern. Give the appropriate answers to those who question you."

At that time Khadijah [the wife of Muhammad] and the Prophet's followers were very much grieved because of these battles of enmity. Then Allah sent Gabriel, saying, "Give My *salaams* to Prophet Muhammad and say that I am sending three thousand angels to protect him. Tell Muhammad that each one of the angels will have three thousand heads and six thousand hands and arms. Tell Muhammad, 'My angels will be guarding you. O Muhammad, you need not fear anything.'"

Then before the battle King Habib invited Muhammad to meet with him. The Rasool gave *Tasbih* to Allah, looked up at the heavens, tied his turban, and set out on his journey. The angel Gabriel was there protecting him with three thousand angels. All the three thousand angels were there, each with three thousand heads and six thousand hands. The angels said, "O Rasool, we are coming. We are following you. You need not be afraid."

King Habib made three requests for Muhammad to fulfill in order to prove that he was the True Prophet. First, he wanted a piece of flesh [that had been born to his ancestors] to be given life and made into a woman. Second, on the day of the full moon, there must be total darkness, and after having caused complete darkness, the full moon must reappear. That moon must stand in the sky and say, "Muhammad, *As-Salaamu 'alaikum* [Peace be upon you]." It must come and bow down in front of Muhammad and give *salaams* to him. Third, that moon must descend and rotate three times around the *Ka'bah* [the cube-like building in the center of the mosque in Mecca]. Then the moon should come

through the *Ka'bah* and pass through the midst of those around the *Ka'bah*. Then the moon must enter the *Qalb* of Muhammad and split into two halves. It must go through his gown, and having split, one half should pass through each sleeve. Then, the two halves must join again over the head of the Prophet. In this state, the moon should give him *salaams*, recite the *Kalimah* [the Assertion of Faith], and proclaim that he is the Messenger of Allah.

The Rasool became sad. He thought, "What can I do?" But, on the appointed day, Allah accomplished all this for the Prophet. With that, immediately, King Habib and the armies that came with him accepted the Prophet and recited the *Kalimah*. Allah brought to a conclusion a task that appeared so heavy. Although all this happened, Abu Jahl and his family still opposed the Prophet until the very last. He caused a lot of distress and troubles, but the Rasool of Allah did not worry. He placed his entire trust in Allah alone.

After this, the seed of *Deen* [Purity] was sowed from the universe to the world of the Souls, and that purity of *Iman* was spread everywhere. The flag of the *Kalimah* was hoisted. The resonance of *Deen* resonated all over and illuminated that Light within the heart of everyone. The darkness that was in the heart of everyone was illumined, all the idols that were within the hearts were dispelled, and the torpors and hypnotism of satan were driven away. These things happened.

Tambi, it is like this. Allah performs and shows many things. Therefore, we have got to think. Did not God protect all the prophets even though so many difficulties visited them? In this section of the body which is the world, there is so much distress, unhappiness, and sorrow. When Allah's Power and Grace resonate within our *Qalbs*, He will solve everything at every moment. We have got to look into our *Suratul-Qur'an* [the Inner Form of Qur'an] with that certitude, determination, and *Iman*. We have got to open and look within. As we open and look in, we will understand the reason of Allah and that cause of Allah. Then we will be able

to understand the benevolence of Allah. God is the One, Allah is the One, who within a split second can make and destroy everything. Therefore, in whatever circumstances, please do not feel worried or troubled. Be it in a dream or be it in your thought or be it in your intention or in your unhappiness or in your ailment or in your old age, do not feel the slightest bit of sorrow. Give Him the trust. Give Him the responsibility. Place that trust in Him, in that One who is the Cause. He is the Cause of everything. Therefore, Tambi, do not be afraid of anything. You, your children, your wife, each and every child in the Serendib Sufi Study Circle,* everybody, all the children of all the people that are there—all who have trust in God never need feel any sorrow. We have to be aware of this.

My dear Tambi, gem of my eye, please read this to all the children of all the fellowships. I have got a lot of work here, Tambi. There is so much work—all twenty-four hours I have work. Therefore, my dear Tambi, do not feel sorry that I do not write letters. My *Qalb*, my wisdom, and my *Iman* are within your wisdom. Whatever duty has to be performed is being performed. Do not think that my duty is for two or three or four hours. Do not be concerned about death. I am intending that place for you where you will not have any death. The tree, however high it grows, droops to the earth. The ripened fruits and all the leaves are of no benefit to the tree—they fall to the earth. That is the section of the body. The section of Allah has no death. The state I am searching for you is one in which your section of God will not have any death, your section in the next world will not have any death, and your life will be ever without any death. Whether it be here or there or wherever it may be, I am searching that state of Eternal Light for you. Therefore, do not feel sorry about this body. All my children, please try to attain that wealth for the next world and for this world. All my children, all my

*The Serendib Sufi Study Circle is a spiritual organization based in Colombo, Sri Lanka (Ceylon). It was established to further the teachings of His Holiness Bawa Muhaiyaddeen.

children who have *Iman*, it is this state that I am asking from God for each of my children. *Ameen. Ameen. Ya Rabbil 'Alameen.*

May Allah grant my prayers. Tambi, I have need to go to Canada once again. I have to visit Iowa again. And I have to visit California again and also New York, where there are meetings. I have to spend three or four days in Iowa, about a week in Canada, and about nine or ten days in California, and I have also got to visit New York. I have got this work. Once I have finished these visits and complete this work, God willing and if God spares our lives, we will come and see you. That is in the trust of God. Having completed this duty of God that we have and if by the help of God we come there, we will meet you. But you, please place your trust in Allah, do your duty, and perform accordingly. *Ameen. Ameen. Ameen. Ya Rabbil 'Alameen.*

May the Graces, may His limitless Grace, His limitless love, and His 3,000 gracious qualities be bestowed on all of you. *Ameen. Ameen. Ameen* —May this intention be fulfilled.

Ya Rabbil 'Alameen—O Ruler of the Universe.

Bismillahirahmaniraheem—In the Name of God, the Most Merciful and Compassionate.

M.R. Bawa Muhaiyaddeen

The father's teaching never ends. For until he finally reaches his Father, he embraces his children and takes them along to his Father.

2. QUESTIONS AND ANSWERS

Please Ask

Ameen. My love. My precious children, jewels of my eyes; children who are within the completeness of my body, my spirit and my love; to my dear children, my love. Dear children, lights of my eyes, may that God of that incomparable love and unfathomable Grace protect us and grace us.

There still may be some questions in the hearts of my children. Thoughts, questions, memory, doubts—these are enemies for the life of man. They are the enemies, the things that cause the wavering of faith and certitude. Such waverings are capable of upsetting our certitude and faith.

Therefore, the first thing is for us to live without any doubts or waverings. If there is doubt in a man's life and if there are questions tormenting people, those are the things that tend to diminish that certitude within the hearts of men. Such situations we must try to avoid and improve. The doubts of our thoughts and the doubts of our beliefs are the primary things that people have to settle in their hearts. If we can develop that life without doubt, only then can we strive to search for God, to think of God, to pray to God.

In man's life if doubt creeps in, in whatever form, in memory or in thought, then that life will totally be spent on

doubts. In our life, we must try to clear our doubts. Children, gems of my eyes, we should never have doubts on the path to God or on the path to heaven. So therefore, if there are any questions which are causing any doubts in your mind, please ask those questions and clear them. If I understand, I will answer. If I do not understand or if I cannot answer, I will learn the answer from you. What I have understood, I will tell you. What you have understood, please teach me. Therefore, if there are any questions, please ask. I will try to answer them.

Session One

My love to my loving children, the jeweled lights of my eyes. Loving children who are as the love within my life, my loving greetings to you. May God protect us.

What shall we speak about now? Are there any questions? If there are any questions, please ask.

Question: Why is it that the quality of hypocrisy, of saying one thing and doing another, has such a demonic, despicable effect on the human heart? Why does it hurt the heart of God's other creations so much more than other qualities? And if this is true, is one satanic action equally as poisonous as another? But specifically, explain the nature of the evilness of hypocrisy. Why is it so bad?

Bawa: Yes, yes, the quality of hypocrisy is satan's own quality. That is satan's original quality. Hypocrisy is keeping one thing on the inside and showing another thing on the outside. In that quality there is treachery, deceit, and murder. Pride, arrogance, and many other evil things, all are contained within that quality. There is no other quality as dangerous as that. It is the most dangerous quality. There is no other quality as evil as that one. That quality belongs to satan. All of the other qualities belong to the jinns, the fairies, the demons, the animals, and the snakes.

There is no quality as evil as hypocrisy. It is the most evil quality of all evil qualities. To have one thing on the inside, to

be vengeful on the inside, and then to speak something else on the outside is really, really awful. Whoever has that has a cancer. Even for satan that is like a cancerous disease. Whoever has that quality has that disease. He thinks of ways to ruin people and to do something bad to them. This is what eats him up. That is like arsenic. That is like arsenic. To the person who has that quality, it is like arsenic. Little by little, it kills him and it also kills others. It kills him and it kills others also. There is no quality as evil as that. There is no other quality like that. Because of this, man should not have those kinds of qualities. It is a quality that belongs to satan.

I used to sing a song about this. If you have one thing on the inside and you go around shouting other things on the outside, then you do not have any friends at all. It is just hypocrisy. Any kind of friendship like that is total hypocrisy. There is no friendship with anything. It is a very evil quality.

If a snake gets angry, it will strike someone, and the person will die. If an animal gets angry, it will spear someone with its horns, and the person will die. Their sadness will end. If someone gets angry, he might shoot someone. It is finished right there. If someone gets angry, he might hit someone. The victim will either die or the situation will change. An end will come to that. But if there is someone who has one thing on the inside, and who says different things on the outside, then the life within him goes little by little, little by little. His life and the lives of others are destroyed. It is like being murdered without actually being able to die. It is like torturing someone little by little, little by little, little by little; like reviving someone and then torturing him again. It is like a little mouse that falls into the paws of a cat. What happens to the mouse that is caught by the cat? The cat catches the mouse and kills about half of his life. As soon as the mouse runs, the cat will catch it again and throw him around. In a little while, it will just fall down. Then the mouse will run away again, and the cat will catch it again. Until the mouse dies, the cat will torture it in many ways. It is a celebration for the cat, but it is sadness for the mouse.

Like this, one who has this evil quality tries slowly and gradually to ruin a man's job, he tries to ruin his good name, he tries to ruin his beauty, he tries to ruin his money, he tries to ruin his health, and he tries to ruin his freedom, little by little, day by day. Because of this, that is satan's quality. If man or anyone else has that quality, he is satan. He is *ibleesan* [the devil]. He is the one who is torturing. That should not be. There is no quality as evil as that. To one who has that evil quality of hypocrisy, it is a cancer. It is an arsenic that kills him. It is also an arsenic that makes others sad and kills them. It should not be. There is no section as evil as that in man. It should not be.

Children, jeweled lights within my eyes, there are many explanations. But the Truth is only one point. There are so many tens of millions of kinds of learning. Like that, there are so many kinds of roads and paths in Pennsylvania and in Philadelphia. But in order to get a visa, you have to go to one particular building, a government building. You have to go there. There are so many roads, so many paths, so many districts, so many cities, and so many governments. They might all be there, but there is only one parliament. There is only one president.

It is like this that there might be tens of millions of kinds of learnings within learnings. There might be so many kinds of prayer. There might be so many kinds of spirits and spiritualism, but if you want the Truth, then you have to go to that one place. One who goes to search for that one place is a True Man. One who understands that necessary treasure is man. His purpose in life is to understand the Truth, his life, the life of Truth, and that point of God. One who has that purpose in his life is a man. All the other things are just miracles and roads and people's governments and local governments and city governments. There might be many kinds of governments like that, but God is only One. There is only one path to go to Him. There is only one point which merges with Him. It is in this way that we have to try to find God.

So, how does that have to be? Now the air sings by itself in

so many ways. If some air comes through open space, it sounds like "Oooooo." When it comes through a window, a little crack in the window, it says, "Sheeee." As the wind blows against the tree, it says, "Shooe." As the wind goes in the ocean, it says, "Ahhh." Like this, these different kinds of airs blow according to the sixty-four kinds of sciences and arts. As the place through which the air passes gets smaller and smaller and smaller, no matter how much air is actually there, the music, the notes, the melodies, and the sounds come differently. As these places become smaller, the sounds become whistles. As the place that the air goes through becomes even smaller than that, it is music, the sounds of such beautiful music. As the place becomes even smaller, within that, there are some very, very subtle kinds of melodies. The melodies accord to the kinds of air that blow through the openings. Air is like that. It is only air, but it comes and makes sounds and expands according to the space of the places through which it passes. As these places become smaller and smaller and smaller, the air makes sounds accordingly.

That is how the mind is. There are eighty-four kinds of air. As our mind expands and as it becomes more spacious, the sounds that accord with that space will be there. As the mind becomes smaller and smaller, the sounds and the notes which accord to that space will come. As the space becomes even smaller, the sounds which accord to that will come. As the space becomes even smaller, they will accord to that. Within the eightyfour kinds of air, there is one particular kind of air that blows—that is the sound which comes as God's sound. That is God's sound.

It is like this that the secrets of our lives exist. The mind expands as desire gets bigger and bigger and it runs about. The monkey mind wanders and runs and roams about. With wisdom, we have to try to make it smaller. We need determination, faith, and certitude to do that.

Right, children, jeweled lights of my eyes, please, we need to think. We are making all these sounds. At one time or

another, the magnet known as ether will pull on these sounds. There is a magnet within ether that pulls on your speech and your sounds. That magnet has the ability to attract those sounds. Ether has the energy to magnetically attract winds, poisons, and many things. Like this, ether draws these things. In the same way that ether attracts many things with its energy, there are certain kinds of energies that attract the power of God. The clouds pull water from the air, and other things are pulled into another sphere. Air stays in the sphere of the air. Darkness stays in the sphere of darkness. Light stays in the sphere of light. Resplendence stays in the sphere of resplendence. Acid stays in the sphere of acid. Like this, these different kinds of spheres exist. There are circumstances like this. Within the mind, within the body, within these fourteen worlds, there are energies and there are forces that attract these things.* There are sixty-four kinds of arts and sciences and sexual games. There are seven worlds below and seven worlds above. There are forces which attract the sounds that travel throughout those worlds and retain them.

In this state, that One Force, that One Power is attracted. That is what attracts that Power. As we exist here, we have to realize, distinguish, and see which aspect belongs to which. We have to see what is what. We have to see what aspect attracts what thing. What kinds of things does the aspect of earth attract? What kinds of things does the aspect of water attract? What kind of aspect does the fire attract? What does the aspect of air attract? What does the aspect of illusion attract? What does the mind attract? What does the aspect of the five elements attract? What do desire and craving at-

*Bawa talks of the fourteen spheres within the form of man. The center, the focal point for man, is the heart, and above that there are seven worlds and below there are seven worlds. These fourteen worlds are the connections of the mind and body. They are: arrogance, *karma*, *maya*, lust, anger, attachment, egoism, envy, miserliness, intoxicants, sex, theft, murder, and falsehood. Further explanation can be found in "The Fourteen Spheres," *The Guidebook: to the True Secret of the Heart, Volume Two*, by Bawa Muhaiyaddeen.

tract? What does arrogance attract and retain? What kind of power do these things retain? What kind of section does the section of *karma* pull in? What does the aspect of *maya* attract? What does the aspect of the body have? What kind of energy does it have? What kind of energy does the aspect of vapor have? What do the angels have? What kind of energy do they have? What kind of aspect do the jinns have? What does God have? What does the aspect of wisdom have? What aspect does the Soul attract? We have to distinguish them section by section. No matter what kinds of forces and energies there are which attract these things, we have to analyze the cells that actually do that. We have to analyze these spiritual worlds a little. One energy pulls on another energy—that is called spiritual. One cell has the ability of attracting and pulling on another cell—that is called creation. That is the force of creation and the cells of creation. That is creation—each thing is pulled by some other thing. That is what these things are called. These are not powers. These are just parts of the body. For us to distinguish them and see them, we have to break them apart. It is there for us to do.

Children, the jeweled lights of my eyes, you must think. It is so difficult for a seed to turn into a tree. It takes so many days. Look even at a rice field. It takes about nine days for anything to grow. You need to put the water into the rice field. You need to put all kinds of things in a paddy field. You have to really work at it for nine days. You have to leave the water there for nine days. Even to get the plants to grow, it is so difficult. In each seed, there are so many things and so many causes. It is so difficult for them to grow. Like that, each stage develops through so much difficulty. It develops with so much difficulty. It gives its benefit through so much difficulty. The buds, the small fruits, and the ripe fruits develop with so much difficulty. If you want to take them and use them, you must wash them, polish them, and let them mature. You might want to get the juice out, you might want to eat the part that should be eaten, and you might need to cook the part that needs to be cooked. It is so difficult to do

that. But you cannot get anything without going through a little difficulty. A seed experiences so much difficulty in emerging. It does not emerge easily. God's aspect is also like that. The aspect of creation exists. If creation is so difficult, then the aspect of God must be so very much more difficult. You need to try a lot for that. Faith is needed for that. A lot of effort is needed. Wisdom is needed. We need strength, we need determination, and we need certitude. We need to try with certitude, and when we do try, it will develop. Like that, it is only after a seed blooms and blossoms that it will be useful. When it becomes what it is supposed to be, it will be useful. Like that, we need to bloom in these fourteen worlds and be revealed. We need to bloom and be revealed.

Little brothers and children, it is like this. That is a kind of certitude which has to exist. Because of that, we need to experience difficulties. We need to bloom and be revealed. Please see. Space takes all of these sounds. Each section is being taken up by the appropriate section. Each section is being taken and put somewhere. Each of these things are seeds. *Karma* takes *maya's* work, but God takes God's aspect.

Therefore, we need to make all these energies open out. We need to open them. Then they can be revealed for what they are. In the same way that the plant emerges from the seed, these things have to open out and bloom. They all have to be opened. They have to all be opened. Each one has to be opened out. They have to emerge. All these energies, all these forces, all these minds, all these desires, all this *karma*, all this arrogance, all these elements, all these senses, all these elements and angels, all this water, fire, and air—all these things have to be opened. We have to see them revealed. When they do come, we can benefit from them and use them. We need a kind of faith for this. Right. We need to think about this.

Children, jeweled lights of my eyes, please think about how these energies are taken up. Ether takes the aspects of ether. As these aspects are being taken, God takes His

aspect. That is right. That is how it is taken. It is like this. Since you have come here, what do you have to do? You must take the section you must take. You have to see what aspect you want. That is your work. You have to open out all these aspects and see them. You have to see the way that they have to be grown, the way that they have to bloom, and then you must search for the Truth within.

You must open out all these energies and then take this Truth. To do that, you need faith. You have to come here in that state. All these forces, all these energies, all these miracles, all these mantras—all are spiritual things which are attracted magnetically within these fourteen worlds. They are just cells. You should not come here for that reason. If those things come, there is no use. These are just energies. They are just cells, just mantras, just demons. It is things like these that ether attracts. The things in the fourteen worlds stay in the fourteen worlds. But that one point must be taken out. That one point must be recorded. You have to have that tape recorder within you to attract those things.

Listen to this. If you tap on the microphone like this, you will hear the sound. If you speak here, the tape will be there to catch the sounds. As we speak here, it is recorded there. Whatever is spoken is recorded there. After that, it can be turned on again and listened to. Once it is turned on again, each section can be analyzed and seen. This is a record; it is a tape.

Like that, all the instruments with which you study have to record these speeches. That one point has to be there. All of the speeches have to be recorded in your *Qalb* [Innermost Heart]. Wisdom has to record them. You have to have the instruments with which to record each sound. That record has to work with faith, certitude, and determination. If you speak here but turn the mike to the opposite direction, nothing will be heard, nothing will be recorded. That microphone is wisdom. That microphone is the wisdom which has to take in those sounds. The *Qalb* is the tape recorder. You have to use that microphone and connect it to the tape

recorder. But if you keep your faith somewhere else and then you try to record, nothing will come out. There will be no record. If you try to listen to it again, nothing will be there. This point, this gaze, this wisdom, has to exist like the microphone. Your speech has to go directly there. It has to take each thing and be recorded. It has to come here: it has to come here to the heart to be recorded. Then you can put it on again and again and again and understand the explanation.

If you do not record it there, and if you turn it around in different directions, then it will draw different kinds of energies. That is not this section. The record, the tape known as faith, determination, and certitude, has to work within you. The microphone known as wisdom has to draw the sounds. You have to have the wires that connect to the *Qalb*. In the way that God pulls His own aspect into Himself, each thing has to be connected. You have to plug into the aspect of Truth. If that works within you, if it is like that, then nobody will need the map. Each thing has to be recorded like that. If you have the record, the tape, you will not need the map because that record is the map. That is the map. That is the way to the kingdom of God. That is what reveals the path on which we have to go. These maps have to be placed here. The records have to be placed here. The tapes have to be placed here. Within, they will explain the paths on which we have to travel. The records will be working within. This is like looking at a map. All of the records will be there on the path on which we have to travel. It is through those records, through that map, that we can go on this journey very easily.

If you do not take in this point, if the microphone is here and something else is shouting over there, then nothing will happen. Therefore, think about this a little. Please reflect on this. Please understand this a little. Turn your hearts this way. Please try to record these tapes. You must have this faith, certitude, and determination to take in these tapes, to take in these speeches and these words. If you just have them on the outside, if you just speak of all these fourteen outer aspects, and if you record these miracles, these mantras,

these demons, these ghosts, these meditations, there is no use for them at all. Those are just energies and forces. They are only spiritual energies; energies of vapors and gases, energies of demons, energies of *maya*, energies of *karma*. They are the energies of satan. Therefore, it is not something that is connected there [with God]. These things all belong here. These are all things that belong to the earth. If you understand and know and realize and record these records of Truth, then you can understand the aspect of God. That is good. That will be very good. Please try to do this, and then when you put the record on again, you can hear the sound. You can hear the speech again. Then, it will be easy on the path on which you have to go. Then you can go very easily. That will be good. Please think about this a little.

What else? Tell us. My love you my daughter.

Question: Is God really in the world?

Bawa: No, the world is in you, and God is in you. You have the world inside you. On the outside is just a football field, a stage. It is a place for dancing. God is inside of you, the world is inside of you, heaven is inside of you, and hell is inside you. Everything is inside of you. Please open it up and look at it a little. Open yourself and look a little. My love you.

Question: Then what is meant by the *Zikr* [The Remembrance of God]; what is meant by, "There is nothing but God"? The *Zikr* says that there is nothing but God. So what is all this football field?

Bawa: Whoever wants to play, it is for them to play in. The power is that there is nothing other than God. There is a power through which everything is conducted. That power is God; there is nothing other than God. Some people's brains are just the brains that want to dance. They want to play football and tennis. They have those kinds of brains.

The explanation of the *Zikr* is that there is nothing like God. There is no comparison to Him. "There is no God like You. There is no power like You." So what is the use of saying, "There is nothing other than God," if it is not really acted upon accordingly. The *Zikr* says, "There is no one as

compassionate as You, there is no one like You. There is no one as beautiful as You. There is no one who can compare to You, ever.'' But if you ask what it is all about, what kind of answer can be given?

What else? Should we stop, little brother?
May God protect us.

[*Bawa begins to sing*]
He is the One without any comparison at all.
He is the One without any comparison at all.
He is the One without any form.
He is the One who is love and compassion and refuge.
He is the great, original One of the time before creation,
The One who exists as the heart within the heart.
O my Treasure, You exist as the heart within my heart.
You exist as compassionate love,
As the great bliss of the time before creation began.
You exist in my *Qalb* as the *Qalb* within the *Qalb*, the Great Mighty Ruler.
O Great One, You are the ocean of compassion,
O my Father, You exist as my birthright.
O Great Mighty Ocean of Compassion, You are the inside and the outside.
O Immeasurable Ruler of Grace,
O Incomparable Loving One,
O Father, You are the One who gives the undiminishing treasure.
O *il Allahu*, You are the mighty ocean of compassion who fathoms all of us.
Who else in the world can help me?
O You who are God, the treasure who rules forever,
Please come to protect us, to give us compassion,
Please protect us, give us Your compassion and protect us.

O Jeweled Light within my eyes,
O Great Ruler,
O God, *Allahu*, the bliss of Grace,
Please, You must come to protect us with Your Grace.
You are a gem, a priceless gem, without any
comparison.
You are in our hearts.
O God of the bliss of Grace, please come.
You need to comfort our hearts and give us Your Grace.
O our Father, You who are filled with Truth,
You must come.
You must give us the Grace to correct our hearts, which
do not have good conduct at all.
You must give us a refuge for this karmic body.
O You who are the Cause,
You must fill this body with Grace.
O Pure Jeweled Light within our eyes,
O God, You exist as praise to all praise.
You are the great treasure who protects all creation.
You are the chieftain who protects.
Ya Rahman, You must come to end the sorrows
of the poor.
You must be patient with our faults and give us
Your Grace.
We have all these thoughts about desire for gold,
Desire for land, desire for women,
Desire for the torpor of illusion.
All of our life is like a dream,
The state of our life is like a dream that fades away.
Afterwards, nothing is seen at all.
Oh, this state of our body and life is darkness.
You must light up this dream which is life and
establish Your meaning within.
O Father, please, You must give us this shining treasure.
O my Father, You must come.

There is no father anywhere like You.
There is no one who can ever be known in comparison
to You.
There is no one else who protects us.
There is no God other than *il Allahu*.
You are the treasure which cannot be spoken of.
You must come.
You must give us the life of liberation.
You must exist as love within love.
You must comfort us and give us refuge with
Your Grace.
O Jeweled Light within my eyes, *Rabbil 'Alameen,*
Mighty One, the ocean of compassion,
O our God, our precious treasure,
You are the Ruler who rules in the body of *Alhamd.*

All of the sorrows that come in this birth itself
Are in the mind which is caught by the demon of *karma*.
We need your Grace, we need You.
We need You to cut away this dancing mind,
this dancing monkey,
This demon mind that dances like a ghost,
This howling dog of desire,
This strength of the arrogance which leaps like a tiger,
These qualities of the pig which push everything aside,
And these senses that crawl around like horrible
snakes.
You must give us Your Grace to rid us of all these
qualities.

You are the One who has the complete qualities
of Grace.
You are the Eternal Able One of integrity.
You are the bliss of Grace,
You must come as comfort.

You must open the path of Truth for us.
That completeness must come on that one path.
You must give us the language of wisdom.
We need that life of refuge.
The word and the action is the path.
You are the One who transcends everything.
You are the One who transcends this world.
You are the pure treasure whom we must reach.
You are the One who exists as love within love.
You are the *Rahman*, the Merciful One, of the time before creation.
Please come within our *Qalbs* with Your Grace,
With Your Grace cut away all the evil actions of the world.
Please destroy this karmic birth and give us Your Grace as protection.
Please end the sorrows of we who are so poor.

O God, there is no God other than You.
Please protect the work of we who are so poor.
Most Complete Treasure, Allah,
Within earth and space and everything,
O Treasure with no comparison in the two worlds,
O God, You give and give without any diminishing at all.
Please come.
You exist helping on the inside and the outside.
O Silent Treasure, please come.
Please, You must rule me and my children day and night with Your Grace.
O our Original, *Athi* Father, please come and reveal these things to us,
Destroy our *karma* and give us the Grace to have a life of health,

Give us the Grace to have a life of health and to know the secret, silent life.
Please open this silent heart,
So that we can see the life and the Soul which do not change.
Please give us this health
So we can realize the secret, silent state and know the life of Grace,
So that we can transcend this world and come to Your Grace.
O Father please give this to us.
Please give us Your Grace.
Ameen. Ya Rabbil 'Alameen.
Ameen. Ya Rabbil 'Alameen.
You must come with Your Grace.
Ameen.
O Ruler of all the universes, please come with Your Grace.
Ameen. Ameen.

Session Two

My love to the children. Children, the jeweled lights of my eyes, my loving children who are as the life within my life, and who are the light within my eyes, my children of integrity who exist as my own body, may God protect us. My loving prayers to all of you. May the incomparable, unfathomable ruler of Grace, the One who is love without comparison, protect us.

Children, jeweled lights of my eyes, what shall we speak about? Children, jeweled lights of my eyes, are there any questions? If you have any questions please ask. Then what I have understood, I will tell you. But if I do not know, please forgive me. Are there any questions?

Question: Could Bawa speak of repentance?

Bawa: Have you realized what you have done? Have you realized your faults? When you do realize them, He will forgive you. If you do not repeat those faults again, you can become His child. As you realize and realize and if you do not commit those faults again, He will forgive you. If you do not commit those faults again, He will accept you as His child. That is His forgiveness, and that is the treasure that we need. That is the way you must do it.

What else?

Question: How would you tell a person to overcome a lack of self-esteem or doubting one's own self?

Bawa: A seed from a tree in the earth goes back to the earth. The seed falls from the tree to the earth. It has come from the earth, and it falls back to the earth. It grows from the earth, and again it goes back to the earth.

It is like this that the mind and the five elements are seeds. They are the seeds of the earth. Having come up from the earth, they return to the earth again. That is their state, and it is also the state of the mind. That is the state of the five elements, that is the state of the body, that is the state of desire, that is the state of arrogance, that is the state of *karma*, and that is the state of illusion. All of these states are the seeds of the earth. No matter how high they grow, the seeds will fall down to the earth again. If that seed falls to the earth, it will grow from the earth again. As it goes along, it will again leave the earth and the connection to the earth.

However, beyond that seed, there is a taste that comes from within. That taste is the Taste. That is the honey. If you understand the meaning of that seed, you will know there is a taste within it. That taste is honey. This is God's exalted state. Except for that, everything else will fall down.

What has come? The seed has come and the fruit has come, but at some time these will fall down. Like this, the body falls down and becomes hell. The seed becomes a new seed and grows again.

No matter where all these things of the world come from, no matter where they fall to, they will have to fall according to their estimate. They bloom, they bear fruit, they reach maturity, and then they fall again to the earth. In the same way, the connection to the mind, the connection to desire, the connection to arrogance, the connection to *karma*, and the connection to illusion are all seeds of the earth, and therefore, they will all fall to the earth. It is that taste alone which remains in the body. This is what has to be thought about.

Within this body there is a taste. That is the light, that is the taste, and that is the honey. Please search for that taste. Give what belongs to the earth to the earth. It is only the seed of creation. Without obtaining that state, please reach the

state of that taste. This is the exalted state. Please think about this.

A tree will only bear fruit when it grows away from the earth. An apple tree or a grape vine will not bear fruit when it is still in the form of a seed or when it is still in the earth. It first has to leave the state of a seed and grow higher, then it will bear fruit. Like that, having left the state of the self, the body, and the state of desire of things for the self, wisdom will grow higher. As you are elevating yourself and raising your self-esteem, wisdom will grow higher. Growing higher in wisdom and tasting that taste is the exalted state.

In the way that the tree bears fruit when it grows away from the earth, if you grow day by day, leaving your mind, your desire, and this connection to the earth, that is the exalted state. That is when the good fruits will be born and that taste can be known. Please do this.

Question: There are thousands of people all over this world who never hear the Truth. What happens to those people?

Bawa: That is right. What will happen to plants without water? They will die after a while. That is their state. A plant without water will die after a while. It will grow less and less until eventually it will shrivel up and die. Plants that depend on rain for their growth will die without water. In the same way, plants that believe in this world will die if there is no rain. If suffering comes they will die, if illness comes they will die, if poverty comes they will die, if hunger comes they will die, if difficulties come they will die, if old age comes they will die. It is possible that they may die in all of these ways.

A coconut tree searches for water by itself. Because it searches and takes its water, it does not depend on the rain. Its roots go deeply into the ground searching for water, and it lives on that water. It draws the water by itself. Like this, one who has wisdom, that one who is man, searches for the place where there is food for him. When he does find that water, he does not live believing in this body, this mind, or this world. He lives believing only in God. He lives believing in that

taste, and therefore, he has peacefulness. But the one who lives believing in the rain, will only live for a little while, and then he will die. It is like that.

Question: To follow up on that question just a little bit, a friend of mine was speaking about mercy. Of all these billions of people in the world, are we the only ones who have a chance at His mercy? What about all the other people? There are lots of people in the world.

Translator: You would like to ask if we are really the only ones who have a chance at His mercy?

Questioner: Well, my question is a lot more potent than that. If the world is so big, then is this the only porthole to tune back into that trip we stumbled onto? What is it that brought us here?

Bawa: In this snake world there might be many eggs. There are snakes in all places of the world, and they hatch eggs. During the incubaton time the mother snakes guard the eggs. But when they hatch and come out, the mother snake catches and swallows them. As soon as the eggs hatch, the mother snake eats the little snakes. She catches them and eats them. But if as the eggs hatch they fall a little distance away, she cannot swallow them. If they fall a little distance away, they will escape. When the eggs hatch, if the babies stay in the same place near the mother snake, she will swallow them. This happens to some types of snakes.

Similarly, there are so many people living in the world, just as there are snakes living everywhere. But Truth also exists everywhere. The snake watches over her eggs and protects them, but as soon as the eggs hatch she eats the little ones. The ones that can escape, escape. The ones that fall a little distance away may escape, but the others will be eaten.

There may be millions and millions of people in the world. No matter how much *maya* protects them as they incubate within *maya*, as soon as these poisonous qualities of illusion hatch, and as soon as these arrogant qualities hatch, illusion will catch and eat them. If one of the baby snakes jumps away immediately, it will escape.

Like this, everything exists and there is Truth everywhere. Many people will exist like snakes, and these snakes will watch over and protect all the desires and the love of the world. They will protect all these evil qualities until hatching time. Illusion will be like a mother and protect all these things, but as soon as they hatch, illusion will swallow them. Illusion will swallow all the evil qualities. That is the nature of its work.

In order to leave that and escape, one must go a distance. If you jump away and run, it cannot swallow you because it will be busy eating all the others. It is like that. Therefore, we must escape.

There are many baby snakes, and there are hundreds of millions of people existing in the world. These poisonous qualities of arrogance, *karma*, illusion, jealousy, vengeance, the differences between the 'you' and the 'I', murders, sins, theft, lies, falsehood, jealousy, and vengeance are like the snakes. These qualities are the snakes. Who is the mother to these snake qualities? It is illusion, *maya*. Illusion is the mother of evil qualities. As soon as these evil qualities hatch, illusion will swallow them. These qualities may exist in the form of a man, and they also may exist in the form of a snake. All this exists, but what is there in this?

Like that, if anything can escape, it will escape. Anything that does not escape is swallowed. In order to escape, we need to search for the Truth. If you jump a little distance away, the Truth can be known. That is the way it is.

Question: In the practical aspects of life, such as how to conduct your life and in finding a job, how are we to know what God's will is?

Bawa: Do you not have two legs? You do use those two legs. You also have two eyes, and your two eyes work. You have two ears, and they work also. You have one mouth, and you put everything into that mouth. You have that opening below, through which everything passes as feces. You have these two sections of the left and the right. Like that, the duty of the right and the duty of the left must be done in the same

way that you walk automatically. If you walk in this way you will understand. The left leg works and the right leg works.

In the same way that these work, these two sounds also work. You look at it all, you put it into one mouth, and it goes down. Everything that you put in goes down. That is the left section which belongs to the body. The other belongs to the Soul. The right belongs to the Soul, and the left belongs to the body. As we check both of them, we can walk along. You cannot stand forever on one leg; both legs must be used. You have two eyes, the right and the left eye. God is the One who has given you the left and the right. He is the One who has all the responsibility. He is the One who knows all sections.

Because He has given you the left and the right, there is nothing that He does not see. It is the duty of your wisdom to do it correctly. He has given you two legs, but if you just hop around on one leg, you will fall. You have to check all of this and walk in the correct way. If you understand with wisdom, then that understanding is God's responsibility. That understanding is His duty. But if you walk without understanding, that is the duty of the elements and of demons. So do it like that.

Question: I would like to ask a question of Bawa. I have a heart condition, and it seems as though every time I try to come here, something always blocks me. Something always happens to me. I have been seeking God for so long, but it seems when I find something that is right, I cannot make it because something goes wrong. Either I cannot breathe, there is a problem with my heart, or I just cannot get here. I wonder if he might have something for that.

Bawa: For about twenty-two years, the way that you were acting and conducting yourself was on the left side. You did not make sure that you were on the right side. Your conduct has all been on the left side. Because of that, you fell prey to accidents. The world, your life, the life of your mind, and your blood-ties were what you really liked a lot, and you acted according to them. Because of that, two or three accidents happened to you. Because of those accidents, you

started to think about God's path. It was after those accidents came that you thought about the right. It was after that, that you began thinking about the right. With that, the left and the right hands were there to help you. If something had happened to your right hand, you would have had a left hand. Because of your left hand, so many sadnesses were given to you. For about two or three years now, you have been looking to the right side and trying to use the right. That is all right.

If you keep a thief in your house and raise him, can you tell the thief not to go out and steal? You raised him in your house, and now he has no rice, he has no water, and he has no money. If you say, "Do not do this, do not do that, and do not do all those things," what will that thief do? He will make you sad and torture you.

Like this, if you begin now to try to get rid of all the things that you have been bringing up, that body and that mind will try to torture you in many ways. Difficulties might have come to you as a result of that. That is the reason. Do you have your machine [heart pace-maker machine]?

Questioner: Yes, I am using my heart machine.

Bawa: Because of all the sadnesses, the difficulties, and the sorrows that have come to you, that machine is working with some difficulty. That is the reason. So hold onto God. Hold onto your Father. Little by little, it will come out all right. Give all responsibility into His hand. Is that all right?

Questioner: Thank you.

Questioner: Could you explain some of the various forms arrogance takes, particularly those that might be applicable to me, and how can I help rid myself of that?

Bawa: Everything that we have been speaking on is about that. Arrogance can take on four hundred trillion, ten thousand qualities. It will take on everything that is evil and will destroy everything that is good. That is what it will do. In order to control that arrogance, you need to build an embankment or a shore, as in a lake. In the way you build up an embankment so that the water will not overflow, you have to

build that embankment with wisdom so all the truths that come can multiply within that. So when arrogance comes, it will not be broken down. You will have to build up that embankment with patience, with compassion, with God's qualities, with God's duty, God's actions, and with those qualities of *saboor* [inner patience], *shukoor* [contentment], and *tawakkal* [absolute trust in God]. If you build that embankment with all those good thoughts, then God's Grace, His wisdom, His qualities, and His actions will multiply within that. Then arrogance cannot come to destroy that. If this is done, this arrogance will be broken down. So do that, please.

[*Bawa begins to sing*]
God says the arrogance of the 'I' is what tortures
the self.
It is what hurts the self.
The possessiveness of 'my' is what hurts one's
own body.
It is what aggravates and tortures one's own mind.
It is what eats one's own body.
What is known as the 'I' and what is known as 'my'
have to be chased out.
If they leave, then that exaltedness is our state.
Then God's state is our state.
That is the Open Space.
That is our state.
That state which is the Open Space, which is our state,
is the point.
That is *il Allahu*, the One who is alone.

That is the state of the Open Space. Arrogance and egoism are illnesses which will kill us. They are illnesses which will kill and hurt this body. Before they kill others they will torture us, and then through that they will kill others. They will hurt the self, and they will also hurt others. If you are

hurt, you will go and hurt someone else. These are illnesses that eat us. You have to find a good medicine for that. Do you understand?

Question: For a brief moment, one can awaken from the dream. With what effort can one have more such awakenings and such moments?

Bawa: That is right. When you have dreams, it is the elements within the body that see the dreams. Intellect thinks about them. The mind and the elements see the dreams. The elements travel around in the places where one was before. The five kinds of lives of the elements run around in those places. They wander and wander around there. As two elements run around, another element watches them, and the intellect thinks about that. As the intellect thinks about that, another thing sees that dream. There is a thing that thinks in sadness as well as in happiness. There is one thing that is sad and there is one thing that is happy. These are all things that you have seen on one side. But on the other side, the Soul travels. It does not rest for a second. These things travel and the Truth also travels. They travel on these two sides. But one ends in a dream and the other is without dreams. It is without an end. Like that, these dreams are on the left side, but on the right side is that original Truth which is the Soul. The Soul does not rest or stop anywhere, does it? Does it stop when you dream? No. That perfectly pure Soul continues to travel.

The elements see the dreams. The elements run around in all the places where illusion exists. In the form of demons, ghosts, and ghouls, they fly, jump, leap, kill, fall, stab, and swallow. There are four hundred trillion, ten thousand fearful demons, ghosts, and animals that eat each other. But the Soul travels in the original way. It does not stop, does it? It does not see dreams, nor does it stop.

It is like this. In the left, you see thoughts as dreams. These dreams become elements, and the elements become happiness and sadness. There are these two sections. The

original Soul travels all by itself. It is a treasure without dreams.

Like that, understand these two. One is the thought that becomes a dream, and one is the Soul which becomes the Light. That is Light and that is Truth. Both must be understood. Leaving this state of memories and thoughts behind, if you travel in the way that the Soul travels and if wisdom is used to bring back that memory of where the Soul was before, then the explanation will come. If you have that point, then that is prayer.

It is like that. These two will go along, but one is a dream and the other is liberation of the Soul. That is the point, and this is how you should do it.

What else?

Question: I do not have a question, I have a request. Could I come up and embrace Bawa?

Bawa: I want to embrace you, too. When this work is finished we will embrace. When our duty is finished, we will embrace.

Question: The word 'God' has as many meanings as there are people. Where did this word first come from? Who first spoke this word?

Bawa: God Himself spoke the word 'God'. If you become God, then your words will be God. The one who worships God is God. The one who speaks God's speech is God. The one who prays to God is God. God Himself must speak of God. God Himself must pray to God. God Himself must praise God. Like that, without the 'you' and 'I', it is God alone. All the rain and the Grace that come are God's words.

Take some water from a pond and put a drop of it into some fire and see what happens. The sound 'sheee' will come. When that goes, take another drop and put it into the fire. The sound 'sheee' will come and then that sound will fade away. If you put another drop it will say 'sheee' and go.

Now take a little water from a pond and put it in a pot. Put it on a heater and see it boil. As it boils, it says, "i-yoi-yoi-

yoi." It makes that sound and it fades away. Now if you take the water and put it aside to cool off for a little while, then again put it on the fire, again it will make that sound and fade away. Even if you pour that water out and put fresh water into the pot, that sound will be heard again. Even if you boil one pot of water seven times, that same sound will be heard and fade away. The water will still make that sound.

Like that, in each point of God's words, there is life. That is the Grace. As you take each drop, it will make that sound. This is how water will speak. As each drop of rain, each ray, each light ray, each atom, and each magnetism is revealed from Him, it is His Grace which speaks. All lives speak like that. This is God's word. Each word is automatically spoken, and automatically it reveals Him. Flowers reveal His fragrance and His qualities. Like that, He Himself praises and speaks about Himself. In that state, prayer, worship, thought, and intention can be understood. If that state is not there, what can be said at all? It is like that.

Take a drop of water and put it into the fire. See what happens. See. It will make that sound. But the water does not die. If you take another drop, see the sound that it makes. If you put another drop into the fire, it will also make that sound and fade away. But the water does not die, does it? Take another drop, and it will make that same sound. Like that, all His words have life, all His visions have life, all His intentions have life, all His names have life, and all His breaths have life. Because it exists like that, there is no end to it. You can never find the end. He is the One who is the unfathomable ruler of Grace, the One who is incomparable love. So can you and I ever measure that? We cannot.

What else?

Question: What causes depression and how can it be cured?

Bawa: When you give a bull that is plowing a field more work, it will get tired. Anything that is given more work will get tired. If you do a lot of work, you will become very tired. If you take a lot of journeys, you will get tired. If you give the

bull a few days to rest, if you let it rest from its plowing for a little while, then its tiredness will be less.

Like that, when the mind is tired, wisdom must give it a rest. The mind must be allowed to rest. Wisdom must come to comfort a little and say, "Just rest. Do not speak for a little while. Do not go here and do not go there. This is difficult. This is the rain. Do not go out in the rain. It is very rocky here, so do not plow here." Then the mind can rest a little. If wisdom gives these explanations to the mind, then the mind will rest a little. Then the tiredness will decrease. If these explanations are given to the mind, then it will not do all the work which makes it tired. Think about this a little. Then the mind can be comforted because it will not be going too fast. If the explanation is known, the mind will not go so fast. Little by little, it will become easier. If you do it like this, then it is easy.

Question: How would you describe the 'guardian of the flame'? Is that Muhammad?

Translator: Is that in the Qur'an?

Questioner: Yes. *Abu Lahah* [Father of the Flame].

Translator: Which *Surat* [Chapter] is that?

Questioner: *Abu Lahah.*

Bawa: No, he is not Muhammad. He is the fire, he is the *Rasool's* [Messenger of God] uncle. He does not accept God. He worships a fire god. He worships fire, idols, snakes, and satans.He keeps these before himself. Because the Revelations [*Wahi*] came to the *Rasool* of Allah, he protected them. But this uncle protected the fire god. He protected the fire, and he began to be the guardian of the fire. But Muhammad did not protect the fire.

The three hundred, thirty milllion demons, the forty-eight thousand *rishis* [rulers], and the three hundred and thirty million idols were all kept in Mecca in the *Ka'bah* [the cube-like building in the center of the mosque in Mecca]. They had them there and were worshipping them. There was an idol as a chieftan, which was a satan. In the time of Abraham, some of the idols were destroyed. Some of the

idols were destroyed in the time of Moses. A few of the idols were destroyed in the time of Ishmael. Some of the idols were destroyed in the time of Jesus. But in the time that Muhammad came, those three hundred, thirty million idols, the forty-eight thousand *rishis*, and all the idols were destroyed. They were all destroyed and were all obliterated from the *Ka'bah*. One of those idols was a fire god. It was this uncle that was trying to protect the fire. He was the 'guardian of the flame'. That is what is said in the Qur'an. That is what it is.

Questioner: Thank you. One more question. Retaliation. Could you give me some insight on that also?

Bawa: The word of the *Rasool* of Allah, the Prophet of God, as he was teaching me a few words, at that time I was studying a little and he told me that the first thing is patience, the second is *saboor* [inner patience], the third is *shukoor* [contentment], and the fourth is *tawakkal*[absolute trust in God]. This is the first foundation of *Islam*[Perfect Purity]. This is the first thing that people who want *Iman* [absolute faith, determination, and certitude] must possess. If one establishes this state, then he will have *Iman*, or perfect faith.

This world is just a scene. The world is just magic. The world is something that will attack you. It is a thing which attacks. The world is a story of sadness and of happiness. The world is a place of journeying. The world is a place where the explanation of the differences between paradise and hell is given. It is a place where the difference between right and wrong is given. The world is a form that explains the difference between darkness and light.

Iman, absolute faith, is *Firdaus* [the highest heaven]. It is the heaven of heavens. The Light of *Firdaus* is the Light of the heaven of all heavens. That Light of *Iman* known as the Light of the heaven of all heavens is there to the night and to the light. Because this state of happiness and sadness exists in the world, *Iman* must be protected. If this Light is to be protected and guarded, the first thing that is needed is

patience, the second is *saboor*, the third is *shukoor*, and the fourth is *tawakkal*. If one embraces these, and if he has them inside in the right way, then this is the life of the heaven of all heavens. That is what has been said.

Therefore, if one has *Iman*, if one has absolute faith in the right way, and if he understands the Qur'an, then this is the *Suratul-Fatihah* [the Inner Form of Man]. He will understand what *Alhamd* [Praise] is. *Suratul-Fatihah* means, 'Have you looked at your body?'* The *Surat* is the body—it has been made with twenty-eight letters. They are the *Alhamdu* [Heart of Praise]. They are the five Arabic letters of *alif, lam, meem, hey, dal.* That is the *Qalb* [Innermost Heart]. The twenty-eight letters of the body is the Qur'an. That is the *Suratul-Qur'an* [the Inner Form of the Qur'an] which is the *Suratul-Insan* [the Inner Form of Man], and the *Suratul-Fatihah* ('Did you see this body?').

If one looks at this, then he will understand the Qur'an. If that Qur'an and *Iman* are understood, then his first treasure will be patience. First of all, he will have patience. Second will be *saboor*. Third will be *shukoor*. The fourth will be *tawakkal*. The fifth will be compassion. Sixth will be God's qualities. Seventh will be His mercy. Eighth will be His duty. Ninth will be His justice. Tenth will be His actions. Eleventh will be the actions of His *Qutbiyat* [Consciousness of Divine Analytic Wisdom]. Twelfth will be His actions which accord to *tardhiyah* [complete contentment and acceptance]. These are the ways of *halaal*, the ways which are permissible, the ways which are correct. God has given man these twelve gifts.

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*Bawa is punning on the words *suratul-partiya* and *Suratul-Fatihah*. *Surat* said with two different Arabic pronounciations of the letter 's' can mean 'form or body', or it can mean 'chapter'. Therefore, the outer meaning of *Suratul Fatihah* is 'the opening chapter of the Qur'an', and Bawa also explains it as the 'inner form of man'. To further this interpretation the similar sounding Tamil word, *partiya*, means 'Have you looked?' *Suratul-partiya* then can be translated as 'Have you looked at your form?' or 'Have you looked at your body?' By mixing the Tamil and Arabic languages with this pun, Bawa is differentiating between the outer Qur'an and the Qur'an within the form of man.

If this state exists and if this state is understood, then that man will never hurt any life at all. He will never hit anything. He will never retaliate against anything. The fourth, which is *tawakkal*, is surrender to Allah. To have surrender to Allah is to say, "Everything is Your responsibility." For the one who has surrendered, there is no reason to hit anybody back or retaliate. Say, "*Ya Allah*, there is nothing other than You. This is Your responsibility." This is what has been said. So why should anyone retaliate? That is what *Iman-Islam* [Purity of Faith] is.

Questioner: But the Qur'an does say that retaliation is prescribed.

Bawa: I do not accept anything like that. If one understands the Qur'an that exists within one's self, then he will never retaliate. He will never possess anything like that. It might be within that Qur'an, but the *Qur'an* is within you, is it not?

The Qur'an came first as a Light from Allah. Then it came as a resonance, as Grace from Allah. As it came to Gabriel, it came as Light. As it came to Muhammad, it came as revelation. As it came to the people, it came as teachings. As it came to the book, it came as letters. As it was revealed from the book, it came as a word. What was revealed from the word is a discourse. It is just a speech which has come as a form.

So how should you go in order to see the meaning? You must go in the way that it came. You have to go within. You have to go like that. And when you go to the place where Muhammad is, when you go to that place, that is revelation. When you go from that place to Gabriel, then that is Light. As you go within that some more, then that is Allah's Essence [*Zat*]. That is His resplendence. This is the way it exists. Therefore, we have to turn the Qur'an and go within it. This Qur'an has come in so many ways. In the Qur'an there are seventy thousand meanings for just one letter. Even one *nuqat* [a dot, Arabic diacritical mark] in the Qur'an contains eighteen thousand universes in that *sukoon* [a circle, Arabic diacritical mark]. There are three *meems* [Arabic letter].

There are eighteen thousand universes. We cannot explain and open out this Qur'an here. The other one is easy, and what is shown there is easy. Therefore, you need to think.

Question: I would like Bawa's interpretation of the chastisement from the Lord, in the Qur'an.

Bawa: Right. Is there no justice within yourself? If you commit a fault, after a little while, there is going to be a point within you. What will it say? It says, "What I have done is not right. I said something that was not right. I must go and ask his forgiveness. I have to go and make him a little peaceful and ask his forgiveness." This is said from within, is it not? So who is that? There is a judgment there, is there not? That is what it is.

Question: I cannot exactly remember the reference in the Bible, but could you explain Jesus' statement which says, "I am the Way, the Truth, and the Light"?

Bawa: The Bible might have said that. The Bible was written six hundred years after Jesus. Because of this, the Bible might say that, but Jesus never said that. He never said, "I am the Truth." He would never say that. Each prophet told about God alone. They said, "God alone is the Truth." They said, "I am explaining and opening out His Commandments. You who want to accept this, please come to accept." That is what the 124,000 prophets said. None of them said, "I am the Truth." None of them said 'I'. However, the Bible might have said that. The letters might say it, but Jesus would never say it. According to my knowledge, he did not say that. I know Jesus a little, and it is not like that. Think about it.

Question: Are you saying that perhaps the interpretation of Jesus' statement is wrong?

Bawa: There were so many kinds of enmity existing at the time the Bible was written and interpreted. The Bible was written six hundred years after Jesus. The Qur'an came out eighteen years after Muhammad. The Qur'an, the religion of Truth, came that way. But that is just a religion, and there is no speech about that here. If that is right for you, then use it. But if the Truth is right, then please think about it and listen.

Analyze what is within yourself. There might be a Bible within you, there might be a Qur'an within you, there might be a Jesus within you, there might be a book and a story within you, and there might be a study within you. If you use wisdom and try to find it there, if you just think about it a little and look at it, then you will know. If you think about it, you will understand. These things are all story books. We cannot say that they are wrong, and we cannot say that they are right. According to my knowledge of the Truth, I cannot say that they are right or wrong. I understand a little, but I cannot say whether they are right or wrong. Therefore, understand and correct yourself.

Children, the jeweled lights of my eyes, the time is over. It is dinner time now. Children, the gems of my eyes, please think a little. You have to eat for your hunger. You have to experience sadness and happiness for your own life. You have to answer for your own good and evil on Judgment Day. You have to take the medicine for your own diseases and illnesses. It is you who has to go when Izra'eel, the angel of death, comes. There is no one else who can go for you. There is no one who can take your illnesses. There is no one else who can take care of your poverty. There is no one who can give you the decision for Judgment Day, for birth or for death. No one can make you well by eating your hunger. No one can take on your sins. No one can take over your sins.

We are the ones who have to reap the results of our own goodness and evil. We are the ones who have to ask God about the faults we have committed. We have to realize everything that we have done. Upon realizing this, we have to ask God to forgive our faults and rid us of our *karma.* We ourselves have to take that medicine with our own mouths. We have to ask God, and we have to tell God our faults. It is we who have to ask forgiveness from Him. It is we ourselves who have to ask God to forgive our faults. We have to eat for our own hunger. We have to take the medicine for our own illnesses. We have to go to our own death. We have to analyze and realize our goodness and evil. We cannot say

that someone else will take this and He will forgive us. No broker at all is necessary for God. God does not give judgments through a broker. There is no lawyer who goes to speak to God for you. God is the One who knows all things. He is the One who looks and sees everything. Does the One who knows everything need a broker? Does He need a lawyer? Does He need a lawyer or an advocate? He does not need any of those. The one who is without understanding will take all of these along. These things are all necessary for satan. But God exists in completeness everywhere, watching all lives. He needs no broker.

Therefore, children, the jeweled lights of my eyes, it is hopeless to say, "I am going to go here and speak for him and get forgiveness for him. I am going to go there and speak for another and get forgiveness for him. I am going to go there and get forgiveness for yet another. . ." You can never do this. This is hopeless.

Once there was a man who wanted to grow wheat in a desert which contained no water, but nothing came of that. Nothing grew at all. Like this, if we tell someone else to take on our sins, and if we go to beg forgiveness for someone else, it is like trying to grow wheat in the desert. Nothing can be done through these brokers. Each one has to ask for himself. You are the ones that have to ask forgiveness from Him. This has to be understood.

Children, the jeweled lights of my eyes, the 124,000 prophets have brought His explanations. They brought explanations of good and evil. That Light has come as the explanation, and that Truth has come. You have to search for the wisdom. Wisdom is able to know that Truth. You have to find someone who is good. You have to find a good father. You need to have the wisdom which understands the aspect of the body and the aspect of the Soul.

The Soul is the light form, and the body is the night form. There are two forms, the light form and that night form. The explanations of these forms must be understood. Having known and accepted these explanations, you have to try to

learn the wisdom which belongs to that. Learning that wisdom is the light-awakened-wisdom which the prophets brought. That is the resplendence of Truth. You need that Truth. That wisdom is necessary for you. Having understood right and wrong, you must then search for wisdom. You have to search for *'Ilm* [The Ocean of Divine Knowledge], which is the mirror of God's Grace. You have to search for God's qualities, God's actions, and God's duty. You have to search for God's compassion and for His patience. Like that, you have to search for the light explanations of those good thoughts. You have to see and understand right and wrong. You have to know the explanations of right and wrong within your life. You have to know what is right and ask God for forgiveness for what is wrong. It is you who must ask forgiveness for all the faults that you have committed. It is you who must beg Him for forgiveness. You have to beg and beg, and try never to commit those faults again. He will forgive those faults. That is His responsibility. That is what will be goodness for you. You cannot give the responsibility to a broker to ask for you. That is like growing wheat in the desert.

The plants that grow in the desert will not always stay there. They will be blown away by gales and sandstorms. Therefore, please think and reflect a little. You have to ask God directly for forgiveness for your faults. Then He will forgive them. That will be good. If you understand, then He will forgive. *Ameen.*

May He give us the good path. Let us search for wisdom. Let us search for Truth. Let us search for His qualities. That will be good. *Ameen. Ameen. Ya Rabbil Alameen.* May He forgive us.

Session Three

Ameen. Children, gems of my eyes, my love to you. My love to you who are the lights within my eyes. May God give us His Grace. May He give us His Grace and His mercy. May He protect us with His Grace. He is the One who is the unfathomable ruler of Grace. He is incomparable love. May He protect us. Gems of my eyes, what shall we speak about? Are there any questions?

Question: Sometimes part of our life may be a lie. A section of our lives may be a lie. When God's Grace comes and we realize that a section of our lives is a lie, then we see it for what it is. A while later we forget and go back into that same lie again, and then it seems as if that Grace never came. Why is that? Why does that happen?

Bawa: That is right. God alone is the Truth. Everything else appears, disappears, comes, and goes. That is right. If you want to travel in a ship, what happens? If you get on the ship, it will not just stay at one point on the ocean. You will have to get off at another shore. That is the work of the ship.

It is like this that creation has a beginning, and it has to get off at another shore. You must have some kind of determination about where you want to get off. Can you just sit around on the ship without any determination? You have to find some kind of harbor. If you do not, the ship will continue to go around the world. It might stop here, there, and every-

where. It stops at different points because that is its work. But in order to get off, you have to have a harbor. If you are without that decision, then it is your fault.

The mind is like this. It is a ship which runs on the ocean of illusion. The mind sails on the ocean of illusion. Wisdom is a harbor. You have to make a decision to get off at that harbor. If you do not do that it is your fault. Therefore, in order for you to get on and off the ship, you have to make a decision that there is to be a harbor. You have been born, and therefore, you have to get off or on at another shore. So, you have to make that decision. If that decision is not made that is your fault.

Right, when the waves in the ocean break, they have to come to a shore. They come with the intention of breaking the shore apart. They come to beat the shore and then they go back. But does the shore break apart? No. The waves that come to the shore take a little earth along with them into the ocean, but then the water puts it right back again. The waves that beat against the shore make the shore firmer. The things that come to beat and break the shore bring more earth, and this really strengthens the shore. Their idea is to break the shore, but actually they bring the earth which helps to build up the shore. They do not have the force to take the earth back into the ocean. As they come, they bring earth to the shore, but they go back. They just go back again because they no longer have any force.

Like that, in this ocean of illusion all the waves of the mind come to try to break you apart. They try to break your birth. They try to break your wisdom. They try to break your Truth. They try to break your faith. They try to break your determination. They try to break your *Iman* [absolute faith, certitude, and determination]. How does this force come? It comes and brings the earth, and it goes back. It only serves to make the shore stronger. Then it goes back into the ocean.

In the same way, what happens when all this sadness, all these sorrows, difficulties, happinesses, illnesses, diseases, poverty, and all these things that the mind brings, come

forth? What happens to all that the mind brings forth? They come to try to break the shore, but your faith must help to build and strengthen that shore. All these things may come, but if they come to a wise man, his faith will make that shore stronger. He will say, "My Father. My God. Oh, my God." This will make that shore strong, and then these things will go right back by themselves.

Like this, when happiness, sadness, tiredness, exhaustion, and everything comes, when they come with that arrogance to try to break everything—if you have faith, they will just have to go back. It is like that. If you have faith and if you put this up against the shore, then all the sorrows, difficulties, losses, attachments, affections, and all the relationships of illusion will stop and go back. This shore has to be built with faith in God. Wisdom and faith must be there as a point. That is the strength. They have been made to strengthen you. So as each thing comes up against that strength, they will just go back by themselves. These forces will go back all by themselves. They will come with a little force, but they will go back without any force at all. It is like that.

Similarly, all the desires of the mind, the happiness, the sadnesses, the bliss, the difficulties, the sorrows, the births, and the deaths are the things which come to break the life of man. These things do come to try to break it, but if the Truth is put there, if faith is put there, then they will have to go back. We need to think about this. We have to think about it. Hold onto your faith and make your wisdom determined. Then all the things that come to break you will have to go back because their force will become less. They will come to try to break you, but their force will be lessened. They will not have the force with which they came, and they will have to go back.

You have to think a little. If you think, realize, and look at it, you will understand. You will understand this. You have to have determination. You have to have that decision to get off, no matter what comes. Everything else will go back. The water will go back, and the ship will go back. But you must

get off at the harbor. You have to have that point; that is what you must have. Let the ship and the water go where they want. The ship will just wander on and on. You are the one who has to get on and off. You have to make that decision. Therefore, you have to decide where you are going to get off. You have to have that intention. That will be good. What else?

Question: I would like to understand the nature of hardship and tragedy a little bit more. On Sunday, Bawa said that God does not punish. Is hardship or tragedy the absence of Grace, or is it just that we do not say *Alhamdulillah* [All praise belongs to God] for everything that happens? Also, the way in which hardship and tragedy come, we learn from that, but what if it should come in such a severe way that we die before we learn?

Bawa: If a true one who is like iron is placed into fire, what will happen to that iron? It will become fire, and it will not be iron anymore. Then it becomes fire. Therefore, if like that iron you as the Truth go into the fire, you will not exist. Then you will just be part of that fire. If you go like that into God, you will become a part of that fire. Then the iron is no more because it has become fire. What happiness or sadness is there for that? There is nothing. The two merge and now it is all fire. If the iron is within the fire, it is fire. If you touch the fire or if you touch the iron, they are both very hot. It is like that.

If you go as the Truth within God's point, then it will be fire. It will be He. If you are that iron, then you will be that fire. You will have gone within that. If you are on the outside, then there are two. Then you have to say *Alhamdulillah!* Then you have to say: "*Alhamdulillah!* It all belongs to You. Everything is Yours. Praise and blame are Yours. Anything that is created and anything that is destroyed are Yours. Protecting, watching, creating, and giving food are all Your work. *Alhamdulillah*—All Praise belongs to God." That is what is to be said when one is on the outside. At that time one has to say this. But when one goes within, it is all fire.

That has no happiness or sadness. It will have surrendered there. It will have gone there. So try to do that.

Any more questions?

Question: Can you ask Bawa how everyone here can be closer to Allah by listening to him speak a little, and the steps that we should take?

Bawa: You have to try! If there is water in a pond and we are muddy, we have to take our clothes and put them in the water. If we just put them in, the mud will not go away. We have to take a rock and beat the clothing on another rock. Or else we have to put them in a washing machine, put in some soap and wash them. If the clothing is really rubbed and scrubbed, then the dirt will go away. It is like that.

It is according to your effort. If you do not try, the mud will not go away. Even if you are very close, still that mud will not go away. In order to wash the mind, your efforts and your trying have to be beaten with wisdom. We must put in the soap of Truth and *Iman*, and these clothes must be scrubbed and beaten with wisdom. If that trying is within you, it will be very close. Then it can be very close to you. You must try like that. Your effort should be like that. Your actions, your behavior, your sound, and your speech, all have to be like that. If you do that, it will be good. So everyone please do that.

If we take a piece of rock from a mountain, polish it, and make it level, it will become something like marble. It will be like real marble from a mountain side. If we use it to build a house, it will be like real, natural marble rather than artificial marble. It will be very polished. Like that, the mountain known as the mind and desire is a huge rock. It is a rock that can hardly ever be broken apart. Water will not come from that, and it will never melt. Even God's compassion, His patience, His mercy, His tolerance, His peacefulness, His unity, His love of other lives as His own, and His knowing other's hunger as His own will not have any effect on that rock. That kind of rock will never melt, nor can it be broken.

What exists within that mountain belongs to mind and

desire. In that there is the selfishness of one's own possessions, one's own blood-ties, one's own body, one's own relationships, one's own caste, one's own religion, one's own hell, one's own freedom, one's own life. These are the things that exist in that mountain. But compassion will never melt that. That will never melt for the sake of other lives. It is such a hard rock. It is the rock that satan has grown. Even if you pound and pound and try to break that rock, not even a little water will come with compassion from that rock. You have to beat it blow by blow. With wisdom you have to beat it and beat it and beat it and break it apart in that way. Then you have to polish it. You have to break it, polish it, clear it, make it level, and bring it to that state where it melts. You have to bring it to that state. If you bring it to that state, make it all level, and then build a house with that, it will be a good house. It will be the original house, and there will be no cracks in that house. No cracks will come into that house. Therefore, we have to try to do that in that way.

What else?

Question: What part does food play in our lives and how does it relate to torpor? I've personally had a lot of trouble overcoming the attachment of my mind to food.

Bawa: That is a dangerous, evil desire. It is the most horrible thing. It is the most evil desire in man. This is called *nafs ammara* [the seven base desires]. It says, "Ahh, ahh, ahh." It is more discarded than a dog. That is the section that is called *ammara*. A lot of people are like that. I have spoken about that before. About eighty or ninety years ago I spoke about this to many people. The memory comes to me now of what I said to them. Bring all the things desire asks for and keep them in front of you. Then you continue to perform your other duties. When desire cries, "Give it to me! Give it to me! I'm hungry! I'm hungry! Give it to me!" you have to say, "It is for you. Just wait a little while. I have to finish my work, and then I'll give you some."

"*Aiyo!* I'm hungry! I'm hungry! Hungry!"

You just say, "Just wait a little. It belongs to you." Say,

"Don't be hasty. I'll give it to you. Come at the time that you need to eat and then I'll give it to you. I'll give it to you. Just wait for the right time. If you ask before that time, and if I get angry, it is dangerous to you. Therefore, wait a little." Just put the food there and tell it this. Then continue to do your work.

While you are doing your work, desire will say, "*Aiyo*! I'm hungry!"

But you must say, "That is for you. Just wait a little."

It might cry a little, and it might get a little sad. It will say, "*Aiyo*, you are such a fool!" It will say, "You're such a fool! You have those things, but you won't give them to me." It will howl for about fifteen minutes. It will cry, and howl, and yell. Later on it will get angry and sulk. Then you can do your work.

After about fifteen more minutes it will say, "Aren't you going to give it to me now?"

You must say, "It is for you. But you have to have patience. Now I'm seeing that perhaps we alone cannot eat this. If anyone comes, we have to share this food. You and I have to share and then eat. If someone comes who is hungry, then we have to share this food. So just be patient."

"*Aiyo!* I'm hungry! *Aiyo!* I'm hungry! Aooooo!"

"Just wait a little. There is a little work to do." Then go on doing your work.

It will howl a little more for a little while. It will say, "He is such a fool! I shouldn't even stay with him," and then it will howl some more.

Then say, "Didn't you hear what I said?" and just take all of the things and throw them away. "Now there's nothing for you or me. I've thrown it all away. It's all gone." Give it to a dog, or give it to someone else, saying, "Here! Eat!" And to the mind say, "Since you didn't listen to what I said, you don't get anything now. If you have no patience, this is what happens." Then the mind will go and will not speak. Before it was howling, but now it will not speak any more.

If you do this for a few days, then it will say, "He's a fool.

There's no reason for me to stay with him. I have to go and find another person.'' Then it will leave you. If one does this, then later he will not have that desire. It will have gone away from him. Try to do this a little.

When you try to do this, if that desire comes, you should finish all your work first, and then you can eat. If it is quiet, then you can feed it. But if it howls, or if it makes a lot of noise saying, ''I want this! I want that!'' then you say, ''I won't give you anything.'' Do it like this and control it a little. Then it will come under control. No matter what it does, this is what you have to do. This is how to control the mind. Then it will go away.

It might say, ''I want this, I want that.'' If there is something that tastes really good, it will say, ''I want a little more of that because it really tastes good.'' Sometimes it says, ''I want this. I want that. I want a little more.''

If it tastes good, put a little hot water in it and mix it up and then taste it. Tell it, ''Just taste this and see.''

''Ooh, it's no good now.'' Then it will go away again. This is how it can be controlled with wisdom. It will say, ''Shee, shee, it's no good. It doesn't have any taste. It doesn't have any taste.'' If that doesn't work, pour some cold water on it, and it will not be able to eat it. Then the desire will lessen, because the taste will be a lot less. Until the mind is controlled, do that.

In any kind of situation, do that. No matter what your mind brings to you, control it in that way. Then it is easy. It is very easy. Do you understand? Please do that.

Question: What about eating flesh or vegetation in reference to attaining the spirit of God?

Bawa: There is a difference. There is a difference. A piece of grass or a vegetable comes from a seed. For example, there is a mango seed or a seed of rice that you plant in a paddy field. One seed can bring forth twenty-five branches. This can be done with just one seed. If one seed grows right, that one seed can bring forth three hundred and forty-five more seeds. These twenty-five branches later on will multi-

ply into two hundred. These can multiply even further and will come out to be seven thousand, five hundred seeds. They will multiply like that. But in the case of the seed of a cow, a goat, or a man, what grows in about one hundred and twenty years of life cannot be grown again. The system for vegetables and those kinds of things is such that it can increase tens and tens of millions of times. Its life lasts about two months, twenty-eight days, forty days, or six months. So in about three months, it dies. This is its estimate. But for a man or for an animal, for these types of lives, the system is different. Their plan is different, their form is different, their state is different, their body is different, their blood is different, and they have very many other differences. Therefore the two cannot be seen as one.

In about a year an apple tree can give forth a thousand fruits. It can live for about fifty or one hundred years. Many thousands of seeds will come from that. After that it will die. It does not exist this way for man and for animals. It is not like that for them. There is something that we have to think about within this section. There are qualities and conditions that exist within them. For a man, God's qualities exist.

At one time, the *Rasool* [the Messenger] of Allah said to his nephew 'Ali (May Allah be pleased with him), "O 'Ali, you should not eat meat. If you eat meat for forty days, those qualities will come within you. Those actions will come within you. Their blood will come within you. Their qualities and their actions will come within you. Because of that, your human qualities will change, your compassionate qualities will change, the essence of your body will change. O 'Ali, you should not eat meat or flesh for forty days. You have to diminish that a lot. Do not eat that. The qualities that come from that can change human qualities." That is what He said. He said, "O 'Ali, first of all, you have to eat bananas. That will be good for you because if there is heat in your head, this will be cooling, and it will make your brain function better. It will give light into your *Qalb* [the Innermost Heart]. Bananas have very good qualities." He said, "O 'Ali,

don't eat too many dates because they will give you a lot of arrogance. They have a lot of strength. Dates, milk, and butter, those things together give a lot of strength. Because of that, desires of the world will come.

"O 'Ali, God, *Allahu ta'ala Nayan* [the Almighty God], has created many different energies within these vegetables. There is iron, calcium, gold, silver, copper, and so many other minerals and energies within them that can make the body grow. God has placed them in plenitude within vegetables—things that can kill poisons, things that are fragrant and have good scents, and things of good tastes which contain all these kinds of minerals. God has created many vegetables which contain good minerals. Because of that, you have to eat a lot of those. These will be very good for your body, your wisdom, and everything." In that *hadith* [tradition], the Prophet gave very many explanations. He explained each and every reason for these things.

During that time, the Arabs used to have cattle, camels, goats, ghee, dates, wheat flour, and all those things. They had no vegetables or curries. Those times were times of eating flesh. Then Muhammad, the *Rasool*, came. He could not stop them from eating flesh completely, because this was their only food. He could not tell them not to eat flesh, because they would have killed him. If he had said, "You should not cut and eat these things," they would have killed him. Therefore he had to tell them slowly and explain it to them little by little.

The *Qurban* [the proper method for slaughter of animals] was given because during that time the Arabs had to be taught that there was a good reason for calling a thing *Islam* [Perfect Purity] and that one could not kill in the way that the mind thinks. Before the *Qurban*, when someone wanted to kill a goat, he would kill it immediately. If someone wanted to kill a chicken, he would kill it right away. He would hit it, kill it, and eat it. Whether it was a bird, an animal, or a chicken—no matter what it was, the people used to kill without any control at all.

Then Allah said, "O Muhammad, tell your followers that you are going to give them a word known as *halaal*, or that which is permissible. You have to give them the word known as *Qurban*, the word which allows them to kill these animals in the name of God." For during the times when the people were happy, they would kill hundreds and hundreds of millions of cows and camels. They would kill them just like that. They would kill so many of them that it was like a flood of blood. Because of that, to diminish these murders, God said, "O Muhammad, tell your followers that in order to kill these animals in the name of God, in *Qurban*, you have to kill them in a good way. You have to have your intention upon God and then kill these animals. You have to make them *halaal*, you have to make them permissible and allow their evil blood to drain out."

Blood is something that can put man into torpor. Blood is something that can totally entrap man. If someone kills a thousand times without seeing blood, his mind will not shake. But if he kills and sees the blood flowing from his victim, that impression of blood will be in his mind. Because of that he will get into a state of torpor and say, "*Aiyo*, it is a sin!" As soon as he sees that blood, he will feel pity. He has that connection to blood. Since man has that connection to blood, as soon as he sees blood flow, he will go into that kind of torpor. Therefore he might not commit any more murders, he might not commit any more sins like that, and he might not eat those things any more. That is the reason that God said, "Tell them to do it with *Qurban*. Tell them to do it with the thought of God."

How does *Qurban* have to be done? *Qurban*, that sacrifice, has to be done by someone who prays five times a day. He has to be a father or priest. He remains in the mosque and when the people come, he performs the *Qurban*. In a period where a thousand animal murders would have taken place, the prayer of *awwal fajr* [pre-dawn prayer] and *subhat* [early morning prayer] are given.

An *imam* [minister] and a *mu'azzin* [the one who gives the

call to prayer] stay there at the mosque. Two of them are there so that either the minister or the *mu'azzin* can kill these animals.

At the time of the *subhat* prayer, he has to clean and open the mosque. He has to put down the mats, clean them, and get everything ready. It is ten o'clock by the time all of this is done. After ten o'clock he can then kill either a chicken or a goat. But there are laws for that also. The knife has to be a certain size for a chicken, about one span or the length from the finger tip to the elbow. For a cow, the knife has to be very, very sharp, able to split a hair. That is how sharp it has to be.

Once the *Subhan Allahi Kalimah** [Third Kalimah] is said, if any food is regurgitated from that animal, that animal is *haraam* [forbidden]—it should not be eaten. As he is about to say that *Kalimah* [the assertion of faith] and cut the animal, he has to feed this animal with water. He has to say the *Kalimah* and give it water. He has to look directly at the face of the chicken, the bull, or the cow. He has to turn its head around and actually look into its eyes. He has to face the *Ka'bah* [the cube-like building in the center of the mosque in Mecca, towards which Muslims throughout the world face during prayer]. The one who performs this has to be someone who can face the *Ka'bah*. He has to be someone who can absolutely stand before that *Ka'bah*. In that state, in *Qurban*, he has to kill that animal. This is exactly what he has to do. Until the soul of that animal goes, he has to look directly into its eyes and say the prayers. He has to look at the animal and say the prayers. After its life leaves completely, he has to wash that knife and say the *Kalimah*. He has to do all of this, and then cut the next cow. So how many can he cut? By the time the next prayer of *lhuhr* [prayer said shortly after mid-

*The *Subhan Allahi Kalimah*, also called the Third Kalimah, was revealed and explained to Prophet Muhammad for the purpose of removing the beastly qualities of animals about to be slaughtered for food, and for the purpose of destroying the beastly qualities within the heart of man. For full translation, transliteration, inner meaning, and outer meaning, see the appendix.

day] comes, at most he might have been able to cut five animals.

In these Arab countries, if there are ten mosques, there can only be twenty-five animals killed or fifty at the most. In a place where five million used to be killed, they now killed fifty. That is how these murders were diminished. When the commandments of Allah came, those sins were diminished. Why was this commandment given? It was to diminish these sins. It was to diminish these killings. It was so that he would have to look directly at this animal and see its blood. Some goats would cry when they were being killed. Some cattle or some chickens would cry and cry. They would be in tears. The reason for the *Qurban* is so that they would feel pity and see the tears and the blood of those animals.

That is a beautiful and a good Qur'an that Allah sent down through the *Rasool*. All the things that were killed like that were made permissible. Things which were not killed by that *Qurban* were not permissible. Then the people could not commit all these murders. Before that time, people would shoot birds in the jungle and eat them, but because of the *Qurban* this could no longer be done.

One has to have those good thoughts of *Islam*. If one really looks at a *hadith* from the real Qur'an, and if that wisdom dawns within him, then he will never do any of those things. Then he will be very good. That explanation which comes is so great that he will never commit that sin again. He will be good. He will realize and he will never kill or do anything evil. In each verse, in each *surat* [chapter] of the Qur'an, these *hadith* come.

Like that, these two sections cannot be put together. If you break a piece off a sandalwood tree, then you smell the fragrance of that sandalwood. If you take some garlic and eat it, the smell will come from that. If you cook it, you will smell the kind of aroma which comes from it. That smell will come. The essence comes out of each vegetable, does it not? If you take a lemon or an orange, all of these essences will come out of them, will they not? It is the same way that the qualities of

the animals will come. If you eat pigs, you will have the qualities of pigs. If you eat cows, you will have the qualities of cows. If you eat goats, you will have the qualities of goats. If you eat chickens, you will have the qualities of chickens. Their essences will come into you, their blood will come into you, and those actions will come. Then man's wisdom will not be used. That wisdom will be hidden.

You must think of this with wisdom. The *Rasool* of Allah, the Prophet of God, has brought all these things in order for us to see. If we really think about this, our hearts will melt. If we really look at these things, our hearts will be frightened. If we look at this, our hearts will have mercy, our hearts will be afraid to do these things. There is very much difference between those two kinds of food. Child, these are the words of Allah, the words of the *Rasool* of Allah, the words of the Prophet of God.

There is a difference between the energies in these herbs and the energies and essences within birds and animals. There is a difference in their blood, there is a difference in their actions, and there is a difference in their life. There are differences in all these things. There is a difference in how they were created. Therefore, we cannot see both of these things as the same.

Allah has given man seven kinds of wisdom. He has given other creations anywhere from one to five kinds of wisdom. If snow comes, a weed will die. You do not need to think of that weed. As soon as three months pass or as soon as the winter passes and the sunny season comes, it will come up all by itself again. You do not need to plant it or do anything, because it does not really die. That weed will just come up again. Like that, that section is different, and this section is different. We have to think about this and look at this. We cannot have both.

Question: Some people do not even like to use leather things because of this compassion. Therefore, should we give all our leather things away? Should we not use leather at all?

Bawa: You can use it. Do not use any donkey skin, but use

cow skin or something. If a leaf falls from a tree and you walk on it, this is no fault of yours. God has given this for your own benefit. You can use things, but you need wisdom. In the way that that little brother asked, some people really do not eat meat; they eat only vegetables. Cows, goats, and horses, all eat hay, grass, and things like that. But can they become God because of that? All tigers eat meat, but because of that do they go to hell? It will not happen according to that. Cows, goats, and camels, all eat hay and grass. They do not eat any meat. Because of that will they attain liberation? No. Many people do not eat meat. Will their sins stop automatically because of that? No. It does not happen like that. There is no use in just eating like that. There is no use in just eating meat. There is no use in just eating vegetables.

We must have compassion, patience, tolerance, and the love of other lives as one loves one's own life. We need to have peacefulness, justice, and conscience. We need to know the sorrows of others as our own, the hurts of others as our own, the difficulties of others as our own, and we need that light explanation of wisdom. Having compassion on all lives, having that love and understanding and acting accordingly is to have His qualities. One who understands all of these sins and these blessings; one who understands *halaal* and *haraam*, what is good, what is evil, what is right, what is wrong; one who understands these, acts according to them, and uses that wisdom, is man. He is the one who will benefit. He is the one who will receive that goodness. Not understanding this, merely acting like a cow grazing on grass is of no use. To exist in that way is of no use. That is hopeless and there is nothing in that. You can wear shoes, but do not kill anything. You can be happy and not walk on thorns.

Question: Who are the ancient Caananite people, and who are their descendents?

Bawa: What kind of explanation can there be in that? Why, little brother? What kind of explanation is there in that? Where are you from? Where were you before, in which country were you? Where were the Russians before? Who

was their father? Where did the Caananites come from, and who is their father? Where did the Indians come from, and who is their father? Where are the Europeans? Who are we and where did we come from, and who is our mother and father?

We are the children of Adam. We are the forty-two children who were born from twenty-one births. We are the children of one mother and one father. The prophets are the children of one mother and one father. The 124,000 prophets are the children of one mother and one father. Some of the children had fights, and they separated off. Some of them went off into the jungles, some stayed in the cities, some went to the Asian continent, some went to the American continent, some went to the European continent, and some went to the African continent. As they existed in many ways, many languages started. They might have had many different kinds of languages and different kinds of speech. But who is the One? Who is the Creator of all this? Allah is the One alone. This is Allah's kingdom. We are the children of Adam. This is the kingdom of Allah. He is the One who is all power. He is the One to whom all worship belongs. He is the Creator. He is the Protector. He is the One who nourishes. Allah is the One who gives the judgment. He does all these things. This and all of us are a field for Him to harvest. On this field, He created many creations. He created Adam and the children of Adam in this field. All are just one family.

Allah finally said to Muhammad, Allah gave this word to Muhammad: "There is none other than *Allahu ta'ala Nayan* [Almighty God] to whom worship belongs. All people are just one people, one family. I am the Primal Sovereign to everything. I am the owner of this world and the next world. In the way that I created all creation, I can destroy it all. I have kept their times, their conditions, and their actions and I act according to that."

Therefore, the children of one mother might live in many different places. The Canadian geese go to Ceylon. They go for the harvest time, and at other times they go there. Can we

call them Ceylon geese? They are Canadian geese that fly there. Therefore, we need to think a little and then see what we should do.

Question: Is it true that there is a curse on Noah's grandson, Ham?

Bawa: What else would you like?

Question: Is it true that the Nubians, blacks, in North America and South America and the Carribean descended from Abraham?

Bawa: It is all the family of Adam. We are all the children of Adam. Ishmael was Abraham's son. He was born to a father, but even he was a child of Adam. Therefore, we have come from the original Adam and Eve, the original father and mother. We are human beings. We are the family of man. We cannot really say that there is any other family, because all people are Adam's people. We are all the children of Adam.

To answer your first question, God sent Noah down as a prophet. In the time that He sent Noah, some accepted him, some scolded him and insulted him, and some tortured him. It happened to each prophet in that way. During the time that Noah was sent down, he experienced much pain. As he was explaining the commandments of Allah, much pain was inflicted upon Noah. This was the time that the world was being destroyed by floods. In those times when Noah was being hurt, the pain that was given to him went back to the people who hurt him. They had to receive the pain that they gave to Noah.

If you throw a rock at a mountain of stone, then what is to happen? It will come back. It will come back, and it might even hit the one who threw it in the first place. Everything that one throws has to come back to him. That is not God's fault, and that was not Noah's fault. Noah was Allah's slave. The rocks that people threw came back to them. The pain that they tried to give Noah came back to them. All those people suffered because of that. That is the point of that.

The second point is: *La Ilaha, il Allahu, wa inni Ibraham*

Kalilullah—There is nothing other than God, Abraham is the friend of God, and there will be another prophet. Allah said to Abraham, "There is no one who has such *Iman*, such absolutely perfect faith, as Abraham."

Abraham was put into a pit of fire at the time of Nimrod. Abraham was worshipping Allah when Nimrod cast him into the fire. *Allahu ta'ala Nayan* sent Gabriel (May Peace be upon him). God said, "Gabriel, go to him, because he is thinking of Me! Go, Gabriel, and see if you can help him."

Then Gabriel (May Peace be upon him) went to ask Abraham. He said, "Abraham, what kind of help can I offer you? Please tell me. Shall I destroy the kingdom of Nimrod? Shall I destroy these people and take you out of this fire and make it easier for you? What kind of help shall I give you? Tell me. I'll do anything you ask."

Then Abraham said, "I am not thinking of your help. I don't want your help. I don't want your help. I am very happy that you have asked me, but please go back now."

Then Gabriel said, "But you are in the fire!"

Abraham replied, "The One who put me here knows. It is His help alone that I want. He put me here, and I need His help. I am not searching for anyone else's help." Then Gabriel left.

The second angel to come was Michael (May Peace be upon him). He represents water. He came to ask, "Should I make the rain fall? Should I bring the oceans and destroy all these fortresses? What do you want me to do? What should I do? You must give me an order. What kind of help can I do for you?"

Abraham replied, "I'm not thinking of your help."

So Michael said, "But you are in the fire!"

Abraham answered, "The One who put me here knows. I'm not thinking of any help other than His help."

Then Israfil (May Peace be upon him) came and he went to ask, "Shall I make the oceans rise up? Shall I put this fire into the ocean? Should I put these things into the ocean?" He came to ask this.

Abraham replied, "Why should you commit these murders? Just for one person's fault, why should you destroy all these things? I'm not searching for your help."

The angel said, "But you're in the fire!"

And Abraham replied, "The One who put me here knows. I want only His help." Then Israfil left also.

Then 'Izra'eel (May Peace be upon him) came. The angel of death came. He came to ask, but Abraham gave the same reply. He gave the same reply.

Allah said, "Like the determination of my Abraham, all of the children of Adam must have a *Qalb* [Innermost Heart] like Abraham's. Being of the family of Abraham means to have that kind of determination and that kind of faith. If they are of the family of Abraham, they must have the certitude and *Iman* of Abraham. Because of Abraham's *Iman*, *Allahu ta'ala Nayan* gave that status to the family of Abraham. This is the meaning of the children of Adam and the family of Abraham.

The family of Abraham split into four sections—Hindu Arabs, Fire-worshipping Arabs, Christian Arabs, and Islamic Arabs. They split into four groups of Arabs. Muhammad and Moses are from one family. Both of them are very close, and they are from one family. The verses, the revelations, the *hadith* that came to them are all very, very close. Both of them exist as one family. These two exist as one family consisting of the Hindu Arabs, the Fire-worshipping Arabs, the Christian Arabs, and the Islamic Arabs. Moses and Muhammad are one family. They were separated into four sections. The family of Abraham separated into four sections, and then they had fights, differences, and things like that. But the family of Abraham is the family of Abraham, the Father is the Father, and we are all the children of Adam.

Many prophets might have come, but why are you going through all these difficulties because of this? If you know who you are, then it will be very easy. First of all, if we know ourselves, it is very, very good. That is a very direct path. If you try to know the world, it is very difficult. It is like a

chicken laying eleven or twelve eggs, and each of these eggs hatching twelve other eggs. Then these twelve eggs multiply, and then pretty soon they are two thousand. Then there are two thousand multiplied geometrically, and after that, it gets to be twenty thousand. If you continue to think in that way, that is what will happen. Even the calculations will be beyond that. It will be like one hundred thousand, a million, and ten million. There will not be even a chicken left. If you catch the chicken, it will lay eggs. It will do this and that. There is nothing in counting these chickens before they hatch. We have to think, and we have to know what belongs to us. If we do that and understand that, it will be very good. Then our going will be easy. My love to you.

Children, gems of my eyes. It is past ten o'clock and we will stop now. My very precious gems of my eyes, my loving children, may God protect all of us. May God's Grace, may God's mercy, may God's benevolence come within us. May He give us His kingdom of mercy. May He give us His mercy. His kingdom of mercy, and His benevolence. May Allah give this to us with His Grace. May He forgive all of our faults. May He open out the good path. May He make *Iman* exist within us in plenitude. May He give us the Grace. May He take us along the path of unity. May we live as one family. May we worship the One God. May we reach that One God, and may we intermingle with that One God. May we have His mercy and His treasure of the three worlds. May It be given to us with Grace. *Ameen. Ameen. Ya Rabbil 'Alameen* [O Ruler of the universes]. My blessings.

Session Four

My love and greetings to all my children. May God protect us all. All praises are to Him, and He is all praises. May He grant us His Grace and protect and nourish us. *Ameen.*

Children, gems of my eyes, what shall we speak about? What shall we speak about?

Question: Will you speak of marriage?

Bawa: What is there to say about it? That is the world. When one says marriage, it is a point. It is a point for life. It is a point for the mind and the body. Marriage is the uniting of two minds, both having one point, one within the other. Marriage is the two uniting and the blood of one flowing into the other, and the blood of the other flowing into the one. Marriage is that unity which develops when one's distresses are experienced by the other, and the other's distresses are experienced by the one, when the happiness of one is experienced by the other, and the happiness of the other is experienced by the one. Both in sorrow and happiness, there is complete unity. Because there is this mixing of blood from one to the other, there must be that unity. Establishing unity correctly, having a relationship between two as one, and keeping that relationship in a correct manner—such an association is marriage. In that kind of marriage, there will be only one man and only one woman living in unity. It is built on faith. "I am your wealth, and you are my wealth. You are

my life, and I am your life. You are my wife, and I am your husband.'' This stamp must be imprinted. Both through wisdom and through the mind, this stamp must be imprinted. That will be the proof that he is yours, and it will be proof that you are his. That is the deed. Once you sign the deed, that house belongs to you. That is marriage.

If you go to a supermarket, everything is there. You can give your money and buy anything you want. In the end, it goes to the trash lorry and it is finished. If you go to a restaurant, there are dishes which are ten, fifteen, or twenty years old. They are for common use. What one has used earlier is given to another. When that one is finished, it is given to another. The same spoon is used for many people. Everyone who comes there eats from the same dishes and uses the same utensils. The same bowls and plates are used. Although the food served may be new, the dishes are the same. Many people have used those dishes, and they could contain many diseases, many viruses, and many germs. There may be many such sections in those dishes. Food is served like that in a restaurant.

Without being like that, you must keep one plate as your own. That will be your own house, your own wife. If she can be a wife and not a knife to you, then it will be very good. That is marriage. That is why that deed is written, so that it will not be like a restaurant or rest house. That rest house will later become a 'ghost' house, and when it becomes a 'ghost' house it will give a lot of difficulties. You must understand and then organize it. There is so much to say about marriage, but this is enough. This is the point.

There is no greater difficulty in life than if a husband and wife do not correctly adjust themselves in marriage and have that perfect unity. It is Yemen, the angel of death. If the marriage is not kept correctly, then Yemen, the angel of death, will not be as dangerous as this angel of death of a marriage. It will constantly be causing sorrows and difficulties. That is why one must select carefully, understanding well. The unity must be very subtly adjusted so that the

negative and the positive are united. If it is not like that, there will be no other angel of death and no worse illness. One's entire life will be difficult and unhappy. That is why you must understand it well. That is marriage.

Question: After we have spent our day doing work in the world and we have spent some time doing just prayer, how should we spend our leisure time?

Bawa: There is no time for man to be at leisure. Animals do not have time to be at leisure. Nothing has time to be at leisure. Even satan does not have time to be at leisure. He has work every moment. Satan is continuously saying, "I must spoil that one. I must spoil this one." God also has no time to be at leisure. So if you speak of leisure hours, it is your ignorance that is speaking. If you have wisdom, there is no leisure for you. Every moment is the time for remembrance of God and the duty of the left and right. Look at your breath—both the left and the right are flowing. The breath of the evil desires is working, and the breath of the Soul is working. Both the left and the right are working. The breath of the five elements is flowing, and in the right nostril, the breath of the Soul is flowing. If it stopped working for a second, you would die. Then you would die and you would be finished. So if you really find time to do nothing, that is your ignorance. There is no time, not even one second which should be wasted. At all times one should think about God, worship God, and conduct the duties of the left and right. In happiness or in sorrow, whether one is ill, whether one is asleep or awake, there must be that remembrance of God. If you can remove the ignorance which creates this leisure time, that will be good.

Right. What else?

Question: I wonder if Bawa can speak of the section of creation when all the elements were composed to form man in the beginning of creation, and then finally God put Himself within that as a secret of creation. If he could talk about that.

Bawa: That is what I always speak about. How can the story

of man be completely told? How can the story of God ever be completed? God's treasure is man, and man's treasury is God. Neither of them have an end. How can one finish telling it? Take and read the *Resonance of Allah* * a little.

Speaking about it is easy, but to act accordingly is very difficult. One who has studied philosophy will never obtain peace. One who has studied religions will never reach peace. One who has studied about races will never have any peace. One who has studied about sects will never have peace. Peace, *shanti*, will never come. The one who has studied these learnings for the sake of titles will never obtain peace. He will never obtain that true wisdom.

Religion, philosophy, race, sects, all these things are easy. They are very easy matters. The one who sees what is easy as great will find the Truth very heavy and difficult. The Truth will seem very heavy. Although it is very heavy, it is as small as an atom. It is just an atom, but for him it is very heavy. What is easy is religion, philosophy, the *puranas* [Hindu scriptures], races, and sects. To the one who studies these, these are very great, very big, and very easy. They are easy but very big. That is the darkness of illusion. The Truth of Light is just an atom, but it is very heavy. It is so heavy that he cannot carry it. In the easy section, there are praises, titles and greatness. Within the atom of the Truth, to the one who has studied that atom, who has understood that atom, and who has understood the power of that atom, all these big learnings are just a tiny particle of a particle of a particle of a particle of that atom. It is so tiny. It is just a very minute point of hell. But to the one who has studied these learnings and has studied philosophy, the Truth is very heavy, and he will never accept it. It is very small, but he cannot hold it. The other is easy but very big and massive.

The learning and the intellect of those who have studied religions and philosophy is like a shipload of cotton; it needs

* *The Resonance of Allah* was written by Bawa Muhaiyaddeen and is considered to be his most important work. It was published in Tamil in 1969 and the English edition is now in preparation.

a lot of space. The one who has understood the power of the atom does not need any space at all, because it is an atom. But it is very heavy. That is a thing which can destroy this world and the next world. But the shipload of cotton can be completely burned with one spark from that atom. It is like cotton. It needs so many ships. If you buy fifty thousand dollars worth of cotton, ten ships are needed. It is so massive. But with one small spark of a flame, with one spark of the Truth, both the ship and the cotton would be burned. It is just one spark from this atom that is needed to destroy the whole thing. But the atom is very small; it cannot be seen by the eyes. The shiploads of cotton can be seen. Those who have studied and learned religions and philosophy, and who have obtained titles are like the person who has all that cotton. For the man who knows the Truth, that is just a tiny particle of a particle. The one who is learned in relgions and philosophy can never carry the Truth. Even if he understands it, he will not be able to carry it. Even if he understand that this is the Truth, he will never be able to carry it.

Therefore, there are two kinds of learning—one which is so heavy, and the other one which is easy, as light as cotton. If you buy a big sack of cotton, it will be only two or three pounds, but its volume will be great. What it contains is only a few pounds of cotton. But the Truth is very heavy, very heavy. If the Truth is put into a sack, the entire world will not be able to carry it. The world could not carry it; nothing could carry it. That is what understanding and learning is like.

The one who wants religions and philosophies likes what is easy—the world and its titles. One spark of the atom of Truth can burn that entirely. This is the difference between wisdom and learnings, between Truth and philosophies. Religion and philosophy are the limits of intellect; they all operate within the limit of intellect. What is beyond the intellect is judgment, wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom. The power within the Divine Luminous Wisdom is the atom. That is the Truth. That is God. That is a Power. That is very difficult, very heavy, and very difficult to

carry. Of all the millions who have searched hard, who have strived, who have understood, and who have tried to understand—only a very, very few can go within the Truth. It is very few who can go within. The others will not be able to enter. Those who accept the greatness of these learnings, religions, philosophy, and sectarianism will never be able to penetrate into the atom of Truth. That is the difference between learnings and wisdom.

Like that, man is God's secret, His treasury, and God is man's treasury. Between God and man there is the connection of that atom, that power. Man is needed by God and God is needed by man. All God's treasures are within man, and all man's treasures are within God. From that treasury, God will dispense what man needs, and man will dispense what God needs. The one who dispenses God's justice will be His messenger, His vice-regent, His prophet, His *quth* [the Wisdom which explains], His light, His *gnani* [man of wisdom] or His saint. That is how it is.

Anything else?

Question: It is not really a question. I would just like to get a clear understanding of something that has happened to me in my life many times over. The first time this happened was in Hawaii. It involved seeing a light across the sky. It has happened many, many times—two times in Hawaii and one time in California where the light was very close. We watched for a long time and then it evolved and became like a cloud. And then twice this summer it was very, very bright. One time in Oregon we saw it and there were more people than just myself—many people were in a car. On the road behind the car it was, just for a moment, just a little white sphere of light that rolled behind the car. And then the second time in the summer was another time, and it was the brightest I had ever seen. It came down and lit up the sky like day, just for a second. And this happened many times, and it has always been very inspiring. I would like to know what all these things were.

Bawa: When you experience love, how happy and blissful

you feel. When you have a woman, you feel even more blissful and happy. Is not that also a bliss and happiness? Like that, these could also be associated with that. There are seven stars, each of which rules on a certain day. Each star relates to the ruling of one day. Maybe the star which relates to that particular day could travel very fast across the clouds. That light could travel very fast. It may travel from east to west or west to east, or from north to south or south to north. Like that, for the seven days, there are seven stars. For those seven days, those seven stars have the ruling power. It is like that.

What you have seen is the star that travels for the particular day. I have seen so many millions of lights like that. According to ancient astronomical calculations, the way in which the star travels can foretell the losses or difficulties of the one who sees the light. Because of that, many people when they see such light will not look at it. They look down. Sometimes, when a star moves at such speeds, it collides with another star, and due to that collision a piece of it may fall. If it falls on a tree, that tree will burn.

Questioner: One time it actually came. . . the first time it came in and it was very, very, very white and in all colors and then—"Whoo"—you could hear it just for a second and it came and you could tell that it landed in the ocean.

Bawa: Like that, if it collides with another star, it will fall. It may be white light. Some have four sections of color. Some may be the shape of a fish. Sometimes it may have three rays. Some have five rays. Sometimes it may have five corners, six corners, or eight corners. Some may even have sixteen corners. There are many stars like this. It may be that one who sees such a planet will be having difficulties for some time. It may portend that. That is called the influence of the planets that change within the seven days of the week.

Next, the way you saw that light coming close to you, if such a light comes close to you, you have that light within you. The light is within you. The sun and the moon and the stars are within you. The wisdom, the Light, and the Soul are

all within you. But what came near you was not a wonder, nor was it a great bliss. It is lights such as those which are illusion. If a light follows a car from behind, that is satan. Those are the evil looks of satans, evil spirits, or jinns. This is what the lights are that can be seen. I have seen millions of these. As I go along, if I look behind, they immediately are burned. Sometimes I can see them in the clouds, and when I look they get burned off. Do not have faith in these.

Within you, God is not like any of these. None of these relate to the section of God. When you look within yourself, all the explanations can be known. Within that, all the light that you need to see can be seen. The elements, the sun, moon, stars, angels, jinns, and fairies are what show lights. God is a power. That is so powerful. Whatever light or star you see, if you take that power, if you recite the Third Kalimah (*Subhan allahi walhamdu lillahi, wa la illaha il allahu, wallahu akbar, wa la hawla wa la quwwata illa billahi wa huwal 'aliyul 'alheem*)* then blow on your chest, it will be burned away. If you think it or say it, then the light will disappear. Otherwise, you can easily say, "*A'uzu billahi mina shaitani rajeem*—Let all the evils of satan be burned off." Then it is finished. With one word it will disappear a thousand miles away. Like that, you must bring your *Qalb* [Innermost Heart] to that state. Really look hard at a thing and intend, "If this is the light of God or if this is the power of God, let it remain. Otherwise, let it disappear!"

Therefore let your wisdom grow a little more. You do have that search. Your desires and mind should be controlled. Everything should be controlled. Once you establish that control, you will be able to understand directly from within yourself everything that you need to understand. There are so many things outside, and what you saw is not a wonder. Therefore, think about it and do accordingly. So many mil-

*The Third Kalimah is a prayer given to man to cleanse him from within and to sacrifice all those evil qualities present within his heart. For complete translation and explanation see the appendix.

lions of things like that have come to play tricks on me.

Any other questions?

Question: Can Bawa say something about Idris? I think he was a prophet?

Bawa: It may be. Yes, Idris is a prophet. Idris is a prophet. He is one of the twenty-five prophets of God. Job, Idris, Joseph, Jonah, Jacob. He is one of the twenty-five; Idris is one. Out of these twenty-five, eight were selected by God as His vice-regents: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad. He made these eight vice-regents. There were 124,000 prophets that God sent, from which twenty-five were selected. From those twenty-five, eight were further selected: Adam, Noah, Abraham, Ishmael, Moses, David, Jesus, and Muhammad. Those eight were selected as His messengers and vice-regents.

Now Idris' time is long past. I do not know which prophet you have really accepted. Without talking about that, we can talk about the existing prophet. Just look at any one of the prophets. The prophets came to deliver the commandments and messages of God, and then they left. They spoke and then left. We have to accept those commandments and act according to them. Our duty is to accept and to read what has been revealed to us. All the commandments given to the 124,000 prophets have been placed within the eight prophets, and the commandments given to the eight prophets were ultimately placed within the last prophet, Muhammad. All that was given to Prophet Muhammad has been placed within each person. All the commandments have been placed within each person. That is the Qur'an. It came from God through the prophets, was placed within the last prophet, and then placed within man. That is the connection between God and man.

Man is the Qur'an. The way in which man was created is the Qur'an, the twenty-eight letters which form the human body, the twenty-seven stars. In the creation of man exists the six states of consciousness, the six kinds of lives—earth life, fire life, water life, air life, ether life, and human life.

Man contains these six kinds of lives. Man is the *panja-charam*, the book of the astrology of the five letters. He is the five letters of *alif, lam, meem, hey, dal,* the five stars. The sixth star is God, the Soul. The five letters demonstrate that. Man is the twelve zodiac signs. Two eyes, two nostrils, two ears, one mouth, two openings below, and the navel make ten. With the *'Arsh* [the top of the head, the Throne of God] and the *Kursi* [the eye of wisdom, located in the center of the forehead], they comprise the twelve signs. Those are the twelve signs. The two ears, the two eyes, the two nostrils, the mouth, and the two openings below are the nine planets, which orbit and dance. When love comes, they orbit and dance in the place of birth. When religious arrogance comes, they dance and orbit in the place below, where you go to the bathroom. The eyes dance and orbit in physical visions. The nose dances and orbits in smells and qualities. The ears dance and orbit in music, melodies, and songs. The mouth dances and orbits in hunger, disease, old age, death, tastes, sweetness, and bitterness. These nine are the nine planets.

This is the Qur'an. Man is the form of the Qur'an. The form of the Qur'an is man, and man is the *'alam* and the *arwah*, the universe and the world of the Souls. Everything is within man. Hell is within him. Heaven is within him. He has a connection to heaven and hell; he exists in heaven as well as in hell. Man is the Qur'an. These are the commandments and teachings that God revealed to the 124,000 prophets. Then He gave the inner meanings to the eight prophets. Finally, He revealed the Qur'an to the Prophet Muhammad. He revealed that man is the Qur'an, the *Suratul Fatihah* [Inner Form of Man]. The body of man is the *Suratul Qur'an* [Inner Form of the Qur'an]. He opens and reveals it. Having opened and revealed it, He calls it the treasury of man. "The Qur'an that you preach about is man!" The Qur'an is within man. Within man is heaven, and within man is hell. Within man are the sun, the moon, and the stars. These are the twenty-eight letters. One is darkness, the place of birth. The things that appeared from that are the stars. From that came

the zodiac signs. From that appeared the six kinds of lives. From there came the five letters—*alif, lam, meem, hey, dal.* The five letters are the *panjacharam.* Earth, fire, water, air, and ether are the form. When Muhammad came as the last prophet, this was opened out and the ultimate was totally revealed.

This is a treasury. This is a treasury, man's treasury, the treasury of God's creations. God said, "Look within it. It is within Me. Of these, I am that one letter. After Muhammad, there is nothing more. Now I have explained and given everything to man. After this there will not be any more prophets. There are no other commandments to come. Now you yourself are the books which contain the commandments. You have to read that and understand that."

You have to read and understand yourself. After that there are no more questions. The questions are within you. If you understand who you are, that is the Qur'an. That is the Qur'an. Do you understand?

Question: Could you speak to us of music and singing?

Bawa: Everything is music. You are not doing anything new. Is not everything music? Look at the air, it is all music. Look at the birds, how many kinds of music! Look at the animals, how many kinds of tunes and music they have! Look at everything. What comes from a leaf is music. From a fish comes music. Whatever you tap is music. There are sixty-four sexual games and sixty-four kinds of music or arts—that makes one hundred and twenty-eight. Everything is music. Your body, the *Suratul Fatihah*, or the *Alhamdu Surah* [Inner Form of Man], is made of 125 letters. The 126th letter is your wisdom or the Light of the *Qutbiyat* [consciousness of Divine Analytic Wisdom]. The 127th letter is your Soul. The 128th letter is God. This is music. All are sounds. Everything is as music. The sixty-four arts and the sixty-four notes comprise the 128 letters which are the *Suratul Fatihah.* Everything is music. The sixty-four sexual games and the sixty-four arts are music. Everything is music. There is nothing which is without music.

Everything has a tune, has a note, has music, has love. But there is another point. Within the 128th, there is another One. We must look at that power. That is the One that dances without dancing, that sings without singing. That is the One that is love without love. That is a music without a form, a music without a shape. That is a music which has no color. It is a very, very, very wonderful music. So everything is music; we ourselves are music. That is nothing. If this is understood, there is music beyond. Take that and look at it. It is a music which sings without singing, talks without talking, speaks without speaking, sees without seeing, smells without smelling, hears without hearing, tastes without tasting, senses without looking—a hand which does not receive, but still receives and gives. That is a very good state which is beyond this. Everything is music—that is nothing special. Everyone dances. So your singing and dancing alone is not a wonder. Within that there is another. That is what you must understand. Understand this, then understand what dances without dancing. When you understand that, then you will leave this. That is very, very blissful.

Silence

My beloved children, who are the pupils of my eye—Truth is silent. If Truth has dawned within you, there will be no further speech. It is silence, and silence is the greatest Truth, the best question. If there is no Truth, then there will be a lot of talk and questions. One is good and the other is bad. If there is good within you, there will be no further noise within. But if you are full of bad, there will be so much of talk, speeches, and questions. Therefore, seek the good. God does not make a noise. If you need anything, then you have only to knock, and if you are tuned to that point, with the sound of that knock you will get an answer immediately. No noise, you don't have to make a sound. This is the Truth. There is no noise outwardly.

Drumm, drum—we have a double sided drum, and we go on making boom-boom noises all the time. But nothing comes out of it, we only dance. That is the meaning of all these questions. You have to shake your head, you have to shake your hands and legs all the time. For the Truth, there is no shaking, there is no dancing. The Truth is like this. We must reflect upon this, and we must utilize it. This is what we must seek and acquire.

No one has ever seen God. No one knows what God looks like. But there is a power that is God's power. This is something that we have to think about. It is a point. We must

check that by focusing very deep with our camera. If we go on focusing it more and more finely then we will reach a stage where only this point is found and nothing else. All the rest is gone. Then there is only that one sound, this constant humming and nothing else. This is what you call His vibration. This is His Essence [*Zat*]. That is the resonance that appears within one whose wisdom has dawned within himself, one who is called an *Insan* or True Man. It is this vibration that appears, giving him that power and these explanations. He has a television set inside which is projected by wisdom, and it explains the story of God. This is the Truth, and this is what you must acquire.

This, my children, you should study. You cannot go all around searching for God. This is the point. It is not a light or a glitter. Those are all businesses. The Truth is right within us, and that is where we must understand it. The whole power resides within there, and we need to reflect upon this.

3. FAITH AND SURRENDER

The Chain of God

Life is a very big mountain. It is like an extremely vertical mountain. To transcend the mind one must climb up. It is like climbing up a vertical rod. The connection to God is a chain which runs from the bottom to the top. One who holds tightly onto that chain will be able to climb up. And if he wants to come down, he has to climb down holding onto that chain. But if one says, "What is the use of this chain? I can climb on my own effort," immediately he will fall. He will come crashing down. Then everything will be finished; his whole life will be finished. It is like this, that disaster comes into our lives. When the arrogance of the 'I' comes, he gives up God completely and he falls. When the 'I' comes, he automatically lets go of the chain of God. When he says, "I, I will climb on my own," he loses his grip on the chain. As soon as he does that, he falls to the ground and meets with an accident. That is what is happening to the world today. The people of the world today say, "I can do this." They have let go of the chain of God, and as a result, they have fallen to the ground.

Bismillahirahmaniraheem. In the Name of God, the Most Gracious, the Most Merciful. *Ameen*.

My love and greetings to my children who are the gems of

my eyes, to the children who are the fruits of my heart, who are the clarity within my wisdom, and who exist in the form of compassion and love. My love and greetings to the gems who are as life within my life. May God protect us all. May God who is limitless Grace and inimitable love give us His Grace.

Children, gems of my eye, my dear jewels of my eyes, there is a thing that we have to understand which exists as thoughts within thoughts. My dear children, God is a power. He is One who is beyond all examples. He is a power which has no beginning or end. Nothing can be compared to Him. He has no relationship to anyone and He has no helper. He has no connection to birth or death. He has no connection to heaven or hell. That power is understood as the completeness of all Grace. *Il Allahu* is One who exists and is understood as the Almighty Power of Grace. The brilliance which shines and trembles from that power resplends as an effulgence. Then it shows its explanation and resonates as a sound. Like this, this power reveals itself.

That brilliance, that fine movement, that trembling is the cause of the manifestation of the Soul. The trembling occurred from that brilliance and was the cause of the manifestation of the Soul. That Soul shone from within, and the light of that Soul resplended from there. The power of His *Noor* [His Resplendence] resonated from that light. The meanings of that complete power are explained and understood by that power. The sounds which resonated from there are His Commandments. The notes that came from that resonance are all of creation. Those are the causes of the six kinds of lives and that power is *Allahu*. That sound of 'hoo' and the sound of 'hoom' relate to the section of creation. 'Hoo' is His prayer, and 'hoom' is the awakening and raising of the creations. 'Hoom' is the force of His creations, of the angels, and of the earth. 'Hoom' is the sound of raising the creations, and 'hoo' is the prayer. This prayer is found in air, in water, in earth, in fire, in rain, in clouds, in the sun, in the moon, in the stars, in lives, and in all creations. This sound of 'hoo' and that sound of 'hoom' are found in all creations. This note

is the power which started in the beginning. All of this began from His resonance, and this is why that sound is perceived in whatever we see. No matter whether it is in the rain, 'hoo', or in the air, 'hoo', or in the earth, 'hoo', or in the fire, 'hoo', or in the water, 'hoo', or in the clouds, 'hoo', or in the sun, 'hoo', or in the moon, 'hoo', or in the stars, 'hoo', or in trees, 'hoo', or in flowers, 'hoo', or amongst bees 'hoo'—this sound of 'hoo' is found everywhere. It is the sound of prayer to God.

Everything prays to God. When we understand this, then we will know that God has no form and that He is not a force. God is the creator of all these *saktis* [energies], magics and illusory forces of earth, fire, water, air, and ether. He made all these *saktis* to rise from that 'hoom', and these forces are seen in everything. All these *saktis* came from His resonance of that sound 'hoom'. From that resonance came that sound which was the cause of the rising of all lives.

Children, the meaning of this is that the 18,000 universes, the beginning of creation, this world, the next world, and everything came out of this resonance. Through this sound, God made everything arise and awaken. He made the 18,000 universes, the seven hells, the eight heavens, the angels, the jinns, the sun, the moon, the stars, the oceans, the gales, the millions, millions, and millions of creations, and man to arise and awaken.

He is the Almighty One who is able to create and destroy all things within the twinkling of an eye. Everything is contained within His resonance. That power is within His hands. If He opens His hand, everything exists. If He closes His hand, everything disappears. That is the power of that Power. Nothing else in the world has this power, and nothing can touch that power. Because it has no shape, no form, no shadow, and no attachments, that power cannot be touched by anything. Only if there is no attachment to anything can that power be touched. But because everything has a connection or an attachment to something, nothing can touch that power. That is the power of God.

But yet, my dear children, between this 'hoom' and this

'hoo' is the world, which is the egg. His connection is below and His connection is above. These two points above and below are He. He carries everything that He has created. The point above is God, and the point below is God. This ball is rotating between these two points. The top point and the bottom point exist in His benevolence. What rotates between these two is the world, the 18,000 universes, and everything. He is the One who protects from accidents below, and He is the One who supports from above. He is holding it between His two points, and the world is rotating between His two points.

My dear children, we must look at this a little. Where were we before this? We came from Him, we came from His *Qudrat* [Power]. We came from the trembling of that brilliance. We emerged from that effulgence which shone, resplended, and trembled. From that effulgence we have been scattered all over as lives. We have risen and awakened because of that sound. The six kinds of lives have been created from that 'hoom'. The beginning of all fetuses is that 'hoom'. He has created all these things, and He carries them between these two points. One point is where we were earlier; the other point is where we are now. Therefore, there is a connection between where we were before and where we are now.

This is an extremely huge and mysterious mountain. Between these two points is a long, straight mountain. This is a most mysterious path. It is not a circuitous one. It is a vertical path which is called, in Tamil, *netti muttu*, meaning vertical from foot to forehead. It is a straight path from bottom to top. There are no steps on it, but there is a chain hanging from the top to the bottom. We have to grasp this chain which is the chain of *Rahmatul-'Alameen* [the Mercy of all the universes] or that 'hoo' which exists within us. This chain hangs between the top point and the bottom point. If we want to climb this mountain, we must grasp this chain. Just as we once descended, we have to ascend clinging to this chain. We have to grasp it tightly and climb up. This path is extremely

vertical, and therefore we must hold to that chain firmly. God has given us everything we need to do this, but we have to hold firmly onto the chain and climb. We have to climb up along that vertical path from which we came down. The lower point is where we have descended and the higher point is to where we must ascend.

We have to think of this and take a firm hold onto this chain. One who has grasped it can climb up. When you hold to this chain, there will be no accidents. If one can hold onto this without faltering, there will be no accidents.

The world is between these two points. The chain is the connecting link between this world and the next world. *Awwal* is the beginning and *akhir* is the end; the chain is between the two. We need to cling to this chain, but as we climb holding this chain, the ego brings the 'I' into it and prompts, "I can climb." When this occurs, his grasp loosens and he lets go of the chain. As soon as he lets go of the chain, he falls down into the fire of hell. The accidents which occur in the world are because we have let go of our hold. It is because we are not holding firmly onto that chain. That is the fate of everyone in the world. It is because of this that we have volcanoes, gales, famines, poverty, and difficulties in this world.

First is divine justice which is the justice of the kingdom of God. Second is the justice of kings. The king has to bring the justice of the divine kingdom into the justice of his kingdom. Third is the justice of human beings. This justice which is the justice of man must be God's justice. The fourth is the conscience or the justice of the conscience. If these four kinds of justice work, we can bring divine justice into the justice of the king, and then bring it into human justice, and then bring human justice into the justice of the conscience. Then divine justice will be the justice of the conscience. What will that kingdom be? It will be the kingdom of God. When divine justice operates, what will human justice be? It will be the justice of God. The justice of the kingdom of God will be the justice of the kingdom of the land. If one lets go the hold of

that chain of justice which is the power of God and says, "I am ruling," then immediately that whole country meets with accidents. Not only the king but the whole country and all the creations meet with accidents.

If human justice lets go of the hold, then man meets with accidents. If conscience abandons its hold, everything will fail and accidents will occur. This is how accidents happen in this world. Man meets with accidents because he lets go his hold on the divine justice of God. It is not the fault of God. This is not a punishment from God. He has given His help to all of us. He has given us that chain of Grace to hold onto. He helps us to climb up from where we have descended. Each one can climb up, but as soon as we let go of our hold on the chain while climbing up this path, we will fall down. That is the reason that we meet with accidents. In this same way, kingdoms, worlds, individuals, learnings, titles, and all sections meet with accidents when the grasp on the chain loosens. Famine, poverty, illness, adversities, and times of great difficulties occur because of this.

This is not the fault of God, nor is it a punishment from God. He is patient and tolerant. He has no anger in Him. He has no envy. He has no arrogance. He has no jealousy, and He has no selfishness. Anyone may address Him and call Him by any name. You may say anything about Him, and you may call Him and abuse Him in any way you like. You can say, "Where did You go! Why are You not watching?" But He will not be angry. When you scold Him and say, "Hey You!" He accepts it as praise. When you say, "Where are You? Are You dead? Are You listening?" He accepts this as praise to Him. He does not get angry. Therefore, whether you address Him, "You. Hey You!" or whatever you may call Him, He accepts all of it as praise. He does not get angry because He has no anger in Him.

Of His approximately 36,000 gracious names, He has dispensed 3,000. These 3,000 are contained in this world and are found in all of the universes. According to the ancient astrological calculations, there are approximately 36,000

gracious qualities of God. Of these He has dispersed 3,000 amongst all the universes. The rest of the power is within Him. He has dispensed only one atom of His power. He has given the angels one thousand. He has given the prophets one thousand. He has given three hundred to *Zaboor*, the religion of Hinduism; three hundred to *Jabrat*, the religion of fire worship; three hundred to *Injeel*, the religion of Christianity; and ninety-nine to *Furqan*, the religion of Islam. He has kept one within Himself. He has kept that one power of God within Himself. There are approximately 33,000 powers within Him which He has not revealed or given to anyone.

Since He has these powers, He has no anger at all. He is the Protector, the Creator, and the Nourisher. He provides for those who deny Him, for those who accept Him, for those who blame Him, and for those who curse Him. He supports those who attempt to murder Him, and also those who do not attempt to murder Him. He does not have anger, and He does not have differences. He has only one system within Him.

Because the world exists between His two points, He does have that hold on man. He will accept whoever has climbed up and has come to Him. If one comes before his estimate is over, God will give him the title that is due to him and a place within His kingdom. If one comes after he is dead, God will give him a place according to his earnings. One will receive from God what he himself has earned. God will not accept anything we have earned—He will only give it back to us. God will return everything that we have earned and brought to Him. He will return it saying, "This is your earning, I do not want this. I am the giver. I am not a receiver." Therefore, one will receive whatever he brings. If he brings hell, God will give him hell. If he brings heaven, God will give him heaven. God says, "If he brings Me, then I am him. Whatever he brings goes back to him. I will give back what each one brings. I will not find fault. I will only ask what each one has brought and return that to him. If you have brought the world, all right, here have the world. If you have brought

hell, here, take hell and go away. If you have brought a gem, here take that gem. If you have brought heaven, all right, here is heaven. That is your place." He gives back what each one has brought. Therefore, He is not to be blamed for anything. What we bring is what He gives back.

There is not an atom of fault in the One who has created us. He has shown everything, He has opened everything point by point and has given us everything. The mirror is within each of us. The magnet with which to understand is within each of us. You have to filter out everything and take it. He has given you every section by which you can have the point-by-point understanding. He has placed all of His universes within you. He has given the 18,000 universes to you, and He has given you the 18,000 worlds. He has given the oceans and the gales. He has given His Grace, and He has given the treasure. He has given the world, He has given heaven, and He has given hell. He has given the angels and the celestial beings to you. He has given Himself to you, and He has given His duties to you. He has given everything to you in totality. This place is your farm, and He will give you whatever you earn here. Whatever you plant here, whatever you do here, whatever you experience here, whatever you search for here, and whatever you bring to Him, He will give that back to you.

There is no fault in Him. He will not hit you. But if you have hit someone, that same one will come to hit you back. If you have cut someone, he will come back to cut you. If you have envied someone, he will come to envy you. If you have committed a sin against another, that one will come to commit the same sin to you. At the time of inquiry, each will receive the results of what he has done. It is not the fault of God, nor is it due to His anger. Whether you deny Him or accept Him, whether you curse Him or whether you abuse Him, He will continue to give to you. He is God. That is why He is called Allah. The One who gives and gives with those complete qualities is called Allah. He is the complete treasure. He has no envy, He has no jealousy, and He has no

anger. He is God, and therefore, He will not lead anyone astray.

He has given us a chain to help us. He has given us that chain of *Iman* [absolute faith, certitude, and determination] to hold onto. He has given us the hands of wisdom, He has given that Light to us, and He has given us the hands of faith. He has given us the light of wisdom. He has given us the legs of compassion. He has given us the body of Truth, and He has given us Grace. He has given us this body of the attributes of the *Asma'ul-Husna* [the 99 Beautiful Names of God]. He has given us this *Kalimah*. Our duty is to hold onto this chain and climb this vertical path. *La Ilaha:* There is no one other than You. *Il Allahu:* You are Allah. You have to climb with *La Ilaha, Il Allahu*. You have to climb this vertical path with *La Illaha:* There is no one other than You. *Il Allahu:* You are Allah.

While you are climbing, if the arrogance of 'I', 'me', 'you', 'mine', 'yours', or differences of 'you' and 'me' come in, you will fall. If you say, "I can do it. I'll climb," your grip will loosen and you will fall down accidentally. Whose fault is this? It is we who have let go our hold. The 'I' comes and because of this, you lose your grip. That is why there are accidents. That is the reason dangers occur. And that is why we become a prey to rebirths, to a repeated round of births and deaths. Because of this, we encounter these sufferings. When our learnings grow, the ego of the 'I' comes, and we descend downward. The rich become poor and the poor become rich. But when one says, "Only God exists," then he can climb up holding on to that chain. When one says 'I', he falls down. Whose fault is this? It is not the fault of God. God has no form. He is that One Power. He is the One who has that resonance, that meaning, that sound, and that note.

Please think about this. That One who exists as the explanation of His resonance is that effulgence known as God. When we strum a wire, we hear a sound. Where was the sound before? The sound comes from within that wire. The sound was there within it. Where was the wire before it was

strung to the instrument? That wire was in the earth, and it contains earth, fire, water, air, and ether. When you strum it, what happens? You get a note; the sound emerges, and the tune emerges. Therefore, by strumming you can play any form of music you want. You can get any particular note or tune according to the way you play it. Where were these notes and tunes? They were within the wire itself. When you strum, the note gives sound.

Similarly, the light of Allah exists within earth, fire, water, air, and ether. The light of God and the sound of God exist within this body. We have to get the light just as we got that note from the copper wire of the instrument. When we strum on the wire of the instrument, we hear the note. We separate the notes and play. We separate the notes and play them according to a tune that exists in our minds and bring it out as a song. Similarly, we must strum on the wire of Truth with wisdom and extract the melody from it. To distinguish the music of God is better than the practice of the sixty-four arts and sciences and the sixty-four sexual arts. If we can extract the melody and play God's song, that will be the sound of God. Where was that sound earlier? Just as the sound exists in the string of the instrument, if we are able to strum the correct wire, we can get the sound of God. When we play the correct note correctly, immediately the note from God will come. That is the time of our unity with God. That is the meaning of resonance, the 'hoo' which is the connection between God and man.

We must understand the method by which we can distinguish this. We cannot do this by looking at the form. God has no form. He has no form or shape. We cannot go searching for His shape. He has no color. Therefore, we cannot go searching for His color. He has no race, so we cannot search for Him in a race. He has no religion. We cannot search for Him in a religion, because He has no religion. He is not like a sun or a moon or a star, so we cannot search for Him there. His resonance and His meaning exist within His power. If we can strum that note, His sound will come. Then we will

understand Him by His sounds, melodies, and resonances. That power which explains itself in this manner is called God.

Reflect on the waves of the ocean. Is there any sound when the ocean is still? Yet when the wind blows and a wave beats, it makes the sound of 'hoo'. The wave rises and flows towards the shore, and when the wave beats upon the shore, it beats the shore with the sound of 'Haaa Haqq!' It ends with that sound of *Haqq* which in Arabic means 'The Truth' or Allah. God says, "There is no shore for the ocean." The prayer of the earth, fire, water, air, and ether is the sound of the waves beating and ultimately ending with the sound of *Haqq* or God. Therefore, God is the shore for the ocean. That note of *Haqq* is the shore for the ocean. In some places the ocean is very high and the shore is very low. In mid-ocean, the wave is high. There is a steep incline and the shore becomes lower. The sound of *Haqq* commences from the highest point and ultimately comes to the shore when the wave ends. The sound which commenced from the beginning of the wave ends with the sound of *Haqq*. Like that, we must receive the word of God from whatever we see and give it back to God.

Children, dear children, gems of my eyes, consider this microphone. Whatever is spoken here is recorded on the tape there. If you want Bawa Muhaiyaddeen, what should you do? He is not there, but you can get his sound. The tape has received it, and that sound on the tape can be played back, but the man is not there. The sound of Bawa comes from the tape although he is not present. Similarly, it is the sound of God which reveals God. What we have to do is receive the sound of God and play it back to God. You must have the tape within you and then play the tape back to Him. He will understand that record, and He will know His own melody and His sound. He will know His music. He will know His voice, and He will know His power. He will know His duty. We have to have a tape within us. We have to receive His melody within our tape, through our microphone, and then we must play back that tape to Him. That sound will be His sound.

My children, just as when you tap on a microphone a sound

comes, similarly, this sound must come from each section as you tap it. Each sound should come as you tap each section. In all of God's creations that sound will come if one taps within himself. If you understand that point, then you will receive that sound of God. You have to tap and hold onto that chain. It is a very high vertical path extending from this world to the next world. It extends from the beginning, the time of conception, to this world, and finally to the next world, where we go to His seat of justice.

We have to climb up between these two points. As soon as we say, "We are climbing," and let go of the chain, we will meet with an accident. This is not the fault of God. We have to be aware of every point within us and understand each point through wisdom. We have to exhibit our love and compassion. If we let go of our hold to that chain, we will fall. No matter who it is, whether it be a king or whoever it is, when one abandons divine justice, he creates his own accidents. This is not the fault of God, and this is not His work. It is because we have let go of that chain. He is on the top, and He is also below. This cell, this atom, is revolving, and we are between these two points. When we let go of the grip, we will fall.

He is the One who nourishes a sinner. He is the One who performs charity. He will give food to one who denies Him and to one who accepts Him. He has no anger and He has no sin. He has no illness, no old age, no death, nothing. This is the power of God. We must reflect on this.

We must tap within ourselves and get that note, that tune, and that sound. If we tap correctly, that particular sound will be heard. That is the path. This is the prayer which is understood as the 'hoo', the resonance of the 'hoo'. In this place, there is no 'I' or 'you', and there is no 'for you' or 'for me'. He is the One who has limitless wealth. He is the One who can give us everything we need. His resources are limitless. All the food and everything that is needed for all of creation exist within Him. His treasures extend from the beginning tc the very end. To each one of the creations He gives whatever

is needed. That is the plenitude which He gives. He will give you whatever you need. If you want the world, He will give it to you. If you want the next world, He will give you that. If you want money, He will give it to you. If you want water, He will give it to you. He will give you whatever you ask. Since His quantity is limitless, He has enough for all. To one who wants a wife or marriage, He will give that. Everything that He possesses, all of those treasures are for you. They are there so that you may take whatever you need. "This is for you," He says. "Whoever needs, whatever you need, you may come and take it." It is a common treasure for all. Everyone can partake of it. Each can take whatever he needs. Each one has to strive and search for what he needs. It is not God's fault, you cannot say that He has not given you anything.

Some people take poison, and they die of that poison. This is not His fault. He did not give that poison. We say, "Oh, this is a very beautiful fruit. Let's cut it and eat it," but God had kept that poison for the snake. If we take the share that belongs to the snake then it is not His fault. He has made things for each one of His creations according to their needs. If we get enamoured by the beauty of poison and eat it, then it is our fault because we were enamoured by the beauty. There are some smells that are not meant for us. But if we smell them and say, "Ah, what a beautiful smell," we will die. That is what will happen because those smells are not meant for us.

In this state, nothing is His fault. We have to know what we want. We must know our own needs and receive. Our responsibility is to understand what we need and take it. If we haphazardly take whatever we see, saying, "I want this. I want that," we will be like monkeys, and we will meet with accidents. It is not His fault.

His compassionate qualities exist everywhere. His kingdom of Grace exists in this way, and He has opened it out everywhere. His love is like a carpet. His carpet of love is outspread everywhere. His gracious qualities are every-

where. Many, many treasures are there. Such beautiful ripened fruits exist there. But if instead of receiving our share we take something else, it is not God's fault.

Please think of this. Please take the true path, the true note, the true sound, the true melody, and play the true music. He will like only that one music and He will be enamoured by that one music. His happiness is only that music. That is the one good thing. Do that, my dear children. This will be very good. Please try to receive that note. Tap yourself and see. Everything has that note and that note is within you. Please receive that music and play that melody. Learn that music. Play that melody, play that music, and then you will understand. *Ameen.*

May God be compassionate towards us. May He sustain and nourish us and give us His Grace. May He forgive our sins. May He give us good wisdom, good awareness, good thoughts, good qualities, good actions, good duty, good love, and good unity. May He give us tolerance, peacefulness, patience, contentment, surrender, and trust. May the gracious qualities of the One who is limitless Grace be given to us, May He give us good food, good intentions, good thoughts, and good awareness. May He give us all of these things. May He protect us, sustain us, nourish us, and embrace us to His breast. May He accept us as His children and as His slaves. *Ameen. Ameen. Ameen.* May He join us with Him. *Ameen. Ameen. Ameen.*

The Herb of Iman

My love to my children who are the gems within my eyes. My precious gems, who are as life within my life and who are as the light within my eyes, my loving children who are as wisdom within my wisdom, children who are as body within my body—greetings to my precious children. May God protect all of us. May He protect us in this world, in the next world, and in the world of Souls. He must forgive our sins in these three worlds and show us that straight path. He must embrace us in His path of Grace, make us melt in His love, and give us the honey of His Grace. May He give His honey to our tongue as well as to our heart so that we can taste that honey. May He embrace us in His limitless love, and may He bestow His limitless Grace upon us. May He take us into His limitless wealth and join us in His limitless qualities. May that One who has undiminishing and incomparable love grant to all of us His blessings and His mercy. *Ameen. Ameen.*

As long as the ocean is in a state of turmoil, one is unable to catch fish. If a pond is in a state of turbulence, you cannot catch any fish. Like that, in man's life, his mind and his *Qalb* [Innermost Heart] are always in a state of turmoil. In man's life there are always waves, turbulences, disturbances, sorrows, and happinesses. These are always there naturally within a man's life. The mind of man is the ocean of illusion.

Within it there will always be difficulties, sorrows, sadness, happiness, and questions. As long as this turbulence exists we cannot grasp the Grace of God. The lightning within our mind, the thunder within our mind, the gales within our mind, and the clouds within our mind continue to shake and waver. It is because of these that we are unable to understand the Truth and the Grace of God. But when the sea is quiet we are able to catch the fish, and likewise, when the mind is quiet and when all these disturbances leave us, then we can catch the Grace of God. We have to try to develop this state. We must try to discard all of the turbulence that is within our mind.

There is a seed called *taitan kottai*. If you put that seed into muddy water and let it soak, the mud and dirt will settle to the bottom, and that water will become clear. When one drinks that water he will not get diseases in his stomach. That water becomes almost like mist, and it is very easy to drink. There are certain types of herbs, weeds, and seeds that can make this muddy water clear. Like that, these waves, turbulences, and difficulties exist within the mind of man. If man uses that herb of faith, certitude, and determination, all the muddiness and all the *karma* of birth will settle down and that water will become clear. That perfect herb of *Iman* [absolute faith, certitude and determination] will make that water clean and pure so that we can drink it.

In order to do this we need wisdom. We have to make this water clear before we can drink it. If we do this, all these karmic diseases, all the diseases of arrogance, all the diseases of illusion, and all of this mud will settle to the bottom. All of the earth will return back to that section of the earth. In the same way that the muddy water was made clear, we should remove that aspect of earth from our mind and take that original water of Grace. We should obtain that liberty of our Soul and that freedom of our Soul, and drink that milk of Grace. What should man do in order to obtain this? We have to clean out all of this mud that is within the mind. We have to remove all of these turbulences and waves

of the mind. We have to remove doubts, jealousy, arrogance, *karma*, hastiness, anxiety, anger, pride, self glory, you, I, mine, yours, your religion, my religion, your race, my race, 'you are black', and 'I am white'. All of these qualities must be removed. These doubtful qualities, this trickery, this cheating, and all these karmic waves that are the waves of the mind have to be filtered off and discarded. It is because of these that we are unable to catch that Truth. It is because of these that we are unable to catch that Grace of God.

Therefore, my children who are the gems within my eyes, in the same way as when the ocean is turbulent we are unable to catch fish, when our mind is turbulent we cannot catch that Grace of God. The sorrows of our mind, the turbulences of our mind, and the doubts of our mind have to be discarded. We have to discard arrogance, jealousy, and vengeance. We have to discard the difference of 'you', 'I', 'mine', and 'yours'. We have to rid ourselves of all of these races, creeds, and religions. This quality of vengeance must be discarded. All of these things have to be filtered out and removed from our mind.

But no matter what herb is taken, we cannot use it for medicine until after it has been properly extracted and filtered. Whatever atom we research into, it is possible to use it only after we split it and examine the substance that is within it. Whatever fruit we take, it is possible to drink the juice from the fruit only after it has become ripe, then we can extract the juice and drink it. For example, look at the earth. If you want to use it for something, if you want to make a mixture from it, if you want to make bricks, or if you want to build a house from it, first you have to clear all of the rocks and things away. Take a gem—all of the dirt has to be removed first, and it has to be cut and polished before the gem can be seen. We can see that light in it only after it has been cut, cleaned, and polished.

There is a point in everything that we see and in everything that we discover. That is why we investigate and study these things. Therefore, we need to cut into, investigate, and

study our own life, our human birth, the connection of conception, the connection of our spirit, the connection of the mind, the connection of desires, the connection of *karma*, and the connection of illusion. We have to cut, examine, and take the essence within each one of these. In the same way that we examine and make other types of investigations and studies, we have to investigate our own body. In this investigation we must find and take that Truth, that essence, which is within all these things. Having taken this essence, we have to use it. It is only after we dissect an atom that we are able to take the energy from within it. It is only by using the five elements in water separately that we are able to convert them into current and magnetism. Like this, everything has to be dissected and analysed. In this same way, we have to dissect and look into every aspect of our body. We have to look into every aspect of these disturbances within our mind.

God exists everywhere and He sees everything. He performs that selfless duty to all lives. He has no hunger. He has no aging, no birth, no death, no beginning or end. He has no shape, no form, no figure, no disease, and no illness. He has no comparison and no equal. He performs His selfless duty without any of these things.

He is that one power. God is that one power. All these forces and magnetism of the atom are just one dot. All this is just a particle of His power. With just one particle of His power, He made all of creation, all the atoms, and all these researches. All this is really just a dot of His entire power. Just one dot! Out of His power He took a tiny dot, a small particle and created all of this. This dot is even smaller than the atom. All the forces and energies within man are that one power. All the forms, all the cells, all the atoms, and all the atomic bombs are that one power. This is the way that state is understood.

In the researches of man, we find that we are only researching into that one particle of His power. He has taken just one dot of His entire power, and this is what man is now researching into. But man has not yet found the answers to

even a particle within a particle, within a particle, within a particle of this power. Still, man has not been able to find or know the limit of that one point.

The entire universes and everything is just a particle within a particle, within a particle, and that includes the universe, the universe of the souls, the 18,000 universes, and everything. All these things are contained within this one particle of His power. The seven heavens, the seven nether worlds, the eight heavens, the seven hells, the beginning, the end, this world, the seven oceans, and everything is contained within that one dot. All forces, all energies, all miracles, the fire, the angels, and the higher angels are all within that one little dot.

We cannot measure the amount of Grace that He has. His power is immeasurable. He is the One who has unlimited Graces and incomparable love. Existing within all lives, the compassion that He has, the love that He shows, and the duty that He performs to all can never be compared to anything.

Out of His power He took one dot and that is found within everything that He has created. That power is found within all of creation, and it is that power which controls all the forces and energies within creation. When these forces rise up, that is the one thing that suppresses them. When these forces, miracles, magics, satans, ghosts, and demons rise up with their arrogance, this power immediately suppresses them and says, "Stop!"

He is the most compassionate One. He exists in all lives and He looks into each one's life. He has no form, He has no color, He has no race, He has no religion, He has no scriptures, and He has no differences. He is like the Mother and Father to all lives. He is the compassionate one who does not ask even an atom from us. He does not want anything from our earnings, nor does He want our milk, our curd, our whey, and our fruits. God does not want such things as these. He does not accept these things. This section does not exist in Him. Since He has no hunger, no illness, no aging, and no

death, He does not need food, water, or sleep. That is why we call Him a power.

He sees all lives but we do not see Him. We have the eye to see Him, but we have not opened that eye. God has given us that eye in order that we may perceive Him. He has given that eye to man, and He has also given that wisdom to man. He has given that Light to man, and He has given that beauty to man. He has given that plenitude to man, He has given that compassion to man, He has given that patience to man, He has given that tolerance to man, He has given peacefulness to man. He has given that justice, that duty, that compassion, and all these things to man. The seven hells and their qualities, the heavens and their qualities have been given to man.

God exists within good thoughts and good actions. He exists within Truth. Illusion, torpor, and hell do not touch Him. That is how that one power exists. He sees everything. We have the eye to see Him, but we have not opened that eye. The eye that was able to perceive Him has been closed since the age of two. *Karma*, illusion, arrogance, races, religions, colors, haughtiness, falsehood, trickery, conceit, lust, anger, miserliness, attachments, envy, intoxicants, lust, murder, theft, falsehood, and lies have joined together and closed that eye. The eye with which we were able to see Him has been closed since the age of two, and since then, we have not seen Him at all. Instead, we are now looking at the world, illusions, and *karma*. We are seeing differences, we are seeing sins, we are seeing murder, we are seeing pride, anger, sin, hastiness, impatience, and jealousy. We are not seeing His peacefulness, His justice, His truthfulness, His patience, His duty, His compassion, His greatness, and His unity. We are not seeing everyone as one family. Because of karmic waves, clouds of illusion, oceans of illusion, and gales of illusion, this eye has been closed since the age of two.

There is a medicine by which you can open this eye. That monkey of the mind has to be tied up, and that mind which is the ocean of illusion must be made clear and steady. There

are always gales, waves, turmoil, and thunder within this mind. We have to stop this thunder, lightning, gales, and waves, and then we must try to obtain the Grace of God. That is why we need good wisdom and good qualities. We should try to re-establish the qualities that we had in the past. We have to remove this darkness, torpor, and all those things that have closed that eye. All this darkness must be removed. Having removed them, then we can see God, we can catch His Grace. God sees us and we can see Him.

Therefore, my children, who are the gems within my eyes, we must try to go in this direction. This is the path that we have to search for. There is no other path. This is not done by race, religion, or by the differences of you and I. These things can never be obtained in this path. By having such things as *my* religion is great, *your* religion is small, *my* race is big, *your* race is small, we can never obtain that state. This is the turmoil of our *karma* and this is the turmoil of illusion. These are the qualities of satan, and this is the place of satan. This is the state of satan, arrogance, illusion, hell, worms, animals, and beasts.

We have to discard all these. If we look at our own self we will see that there is only one father, and that is Adam. We will see that there is only one family of mankind, there is only one race, there is only one religion, there is only One Truth, there is only One God. He is that One and Only God. We must worship that One and Only God. There is none worthy of worship except *Allahu ta'ala Nayan* [Almighty God]. He is the One who judges and gives judgment. Whatever we may attempt to do, all of the good and all of the bad must be placed before Him. This is our state, my children. We have to think about this.

The mind which is always in a state of turmoil and these evil qualities which keep this mind turning around and around must be filtered, separated, and discarded. We have to put that herb of wisdom into this water. Then we have to use the purity of the *Kalimah* [the Recitation or Remembrance of God] and the purity of patience to clean it. With faith, deter-

mination and certitude, we have to expand, and we have to go with that certainty. Having made that water clear with wisdom, we must take that and drink it. This is the way that we have to approach this.

If we do not do it in this way and if we start searching for mantras and *tantras* [tricks], this will not be of any use. If we start worshipping snakes as god, rats as god, cats as god, dogs as god, eagles as god, vultures as god, peacocks as god, elephants as god, crows as god, and if we start worshipping the dog-god, this will be of no use. These gods can never help you. If we make all of these into gods and go to these to ask for boons, we will never receive them. All of these gods can be shot with one bullet from a rifle. These gods are created by you, and you have to carry them. They will never carry you. That One Almighty God is the One who will carry us. He is the One who can rid us of our dangers. He is the One who can bestow upon us that love and compassion. He is the One who supplies us with food. He has created us and He protects and sustains us. He is the One who performs duty without any selfishness. He is the One who gives judgment. He is the One who gives us a place in the kingdom of God. That Father alone is worthy of worship. It is He who carries us. It is He who protects us, and it is He who watches over us. He does His duty by us and shows us compassion and love. It is He alone who can do this.

Therefore, my children, gems of my eyes, we must search for His help. He has no mantras. He exists within us. Man who has that sixth level of consciousness, Divine Analytic Wisdom, should use this wisdom to understand that treasure. We should try to open that eye of wisdom, and we should try to perform His duty and imbibe His qualities. We should try to establish His compassion and act with His compassion. We have to act according to His patience. We have to act according to His unity and perform His duty. We should try to perform all of these good thoughts and good actions, and we should try to learn and imbibe those quaities. Therefore, our first duty is to learn the qualities of God. Children, gems

of my eyes, after we have developed those qualities, then we can see our Father.

One hundred and twenty four thousand prophets came and proclaimed the existence of One Father. They never talked about racial difference or caste difference or color difference.

Man has four steps. One is the step of creation or *Zaboor* which is the religion of Hinduism. The other is hunger or the *Hanal* religion of fire worship. The aspect of the spirits and the vapors is the religion of Christianity, and the aspect of the Light is *Furqan* or Islam. These are the four steps of the body. In Arabic, they are also called *Shari'at, Tariqat, Haqiqat,* and *Ma'rifat*. These form the body of man, and these are the four stations in man.

All forms belong to the first aspect, which is the section of creation, the area below the waist. This is the religion of Hinduism. The section of fire, the section of the stomach, belong to the *Hanal* religion. The station of the angels or celestial beings, the fairies, angels, jinns, the sun, the moon and the stars exist within this section of the chest which is the religion of Christianity. These are tens of millions of spirits, creations and essences. Within that section, is the large ocean of *maya*, and so many spirits and vapors. All of this has to be discarded, and we have to find that light of the Soul. There are four archangels: Gabriel, Michael, Israfil and Izra'eel. They control this section of spirits and vapors. The head is the section of Light. There are two eyes, two ears, a nose, and a mouth. It is by these that man can be identified. It is by the head that man's sounds, music, notes, fragrance and qualities can be understood. The head represents the religion of *Furqan* or Islam. If the head is missing, you cannot identify the man. Man has to understand his four steps. Having studied these four steps, then we have to understand who God is.

There is one family and One God. All of the laws that were brought by the prophets are the same. Truth is the commandment of God. Unity is the commandment of God. Patience is the commandment of God. Tolerance is the commandment of

God. Justice is the commandment of God. Compassion is the commandment of God. To love all lives as your own life and to protect all lives is the commandment of God. To establish these sections of justice, to learn the modes of worship to God, to have that love and trust in God, to have that remembrance of God, and to walk in the path of Truth is the state in which man has to exist. This is the fifth state.

Man should understand these four steps and he should know the fifth step. He must understand the family of man, and he must understand the qualities of man. Having understood that Truth, then he must pray to God with those compassionate qualities of God. That is true prayer. That One God is God.

My children, gems of my eyes, in order to establish this state, we have to discard this turmoil, this darkness, and these satanic qualities. We must discard these veils of illusions and all the hellish aspects of this world. We have to understand and realize them. We are all one family and we should worship One God. That which has veiled us, that which has separated us and created all these wars, fights, quarrels, vengeance, differences, trickery, and sins must be filtered away. Those evil qualities and that mind has to be filtered away. Having done this we should understand that there is One God and exist as one family. We must worship that One God, and we must surrender to that One Father. We should surrender our mind to Him, and we should also surrender our divine qualities to Him.

It is like this that we have to practice these compassionate qualities. My children, we should not practice magics and mantras. God does not need these. God needs only God's qualities. It is only God's duty that He needs. It is God's compassion that He needs. It is His patience that He needs. It is His beauty that He needs. It is His sound that He needs. It is His compassionate qualities that He needs. This is the duty and the action that He performs. One who does this needs only that point. This is the one he calls His son. This is the one He calls His child. He gives His kingdom to this one.

Therefore, my children, gems of my eyes, this is what we have to study and know. This is what we have to understand. These monkey-gods, cat-gods, dog-gods, bull-gods, and horse-gods are not God. It is the monkey mind that creates these donkeys, monkeys, cats, and rats. The mind makes these into gods. The bull that is within the mind has created the bull as a god. The waves of that snake of the mind have made the snake into a god. The lion of the mind has made the lion into a god. It is these qualities that project these forms outside of us. It is that venomous quality of the snake within us that exists outside as poison. It is the quality of the bull within the mind that creates the form of the bull. The monkey of the mind creates that monkey form. It is the arrogance of the elephant within us that projects that elephant form. Desire, like the vulture that eats corpses, is the thing that pays obeisance to the vulture and worships it. Our evil qualities are like the eagle—these qualities are always flying here, there and everywhere. It is this that we worship in the form of an eagle. That quality that is always boring holes, those evil qualities and those tricks are the qualities which create and worship the rat as a god. The quality of the mind, which is like the donkey, carries the whole world on its back. It creates that form of the donkey and worships it. The quality of the cat which closes its eyes and sins—creates that form and worships it. The quality of the fish worships the fish. It is the mind that creates, worships, and roams around in search of filth to eat.

Like this, limitless qualities, limitless mantras, limitless satanic qualities and illusions are being worshipped due to the waves that exist within our mind. There are tens of millions of qualities within our mind which make forms of these qualities outside and worship them. The energy or force within these qualities is projected outside as a form and worshipped.

That Father who exists within us is very beautiful. All lives look at His beauty and become enamoured. All lives bow down to that compassion. All lives pray to Him through that

love. All lives surrender to that duty. The moment we are afflicted with suffering, we say, "My God!" If we suddenly meet with an accident, we say, "My God! My Father! My God!" Like this, it works automatically within us. This state exists in this way. We have to think about this, we have to look at this, we have to trust in this, and we have to understand this. We must establish these qualities, and we must establish this state.

My children, gems of my eye, we must filter out these bad qualities and try to obtain this wisdom. We must try to obtain these good qualities, that learning, and those actions. In the same way that it is impossible to catch fish where there is turbulence in the ocean, as long as there is turbulence in the mind, we can never understand God. We must try to stop this turbulence. We must remove all of the mud from within this mind. All that mud must be returned back to the earth, and this water must be made clear. We must make that water clear with our wisdom. We must understand the light of our Soul and the liberation of the Soul. We have to establish those qualities by which we can unite with God. We have to reach God and merge with God. We have to trust all lives as our own life, and we have to understand the suffering of others as our own suffering. We have to understand the torture of others as our own torture. Like this, we have to perform the duties of God with good thoughts and good actions. We have to do this duty in this way. This is the duty that we have to perform. We have to do this with these compassionate qualities. These are the lessons that we have to learn.

We have to make this mind clear. My children, gems of my eyes, you must try to establish this state. You must try to understand this. You have to make that path. That path must be cleared and cleaned. Cut away the jungles that are on the path and destroy all of the beasts that are on the path. Show His love to everyone. Fertilize and grow His 3,000 divine qualities, and then perform His duty with those gracious qualities. We have to rule this body, this world, and our mind.

In order to perform these good qualities, we have to search for and realize them. Having developed these qualities, then we have to display them to the other children. This is what we should strive for. If we can do this in this way, then there will be no gales, there will be no darkness, there will be no sorrow, there will be no destruction, there will be no poverty, there will be no murder, there will be no sins, and there will be no illness. None of these things will come.

If there is a very good tree, nothing will come near it. Because if anything does come near the tree, its energy will destroy them or chase them away. If you possess that herb which brings that state of immortality, if you become that herb, that will destroy all these evil qualities. It will destroy them or chase them away. Each one of us must reach this state.

These bickerings within our mind and heart must be filtered away. We have to search for this wisdom. We need this wisdom and His divine qualities. When we understand this and strive to put these qualities into action, then that eye with which we once saw God will again be opened. Then we can see our Father within ourselves, and at that time, we can receive everything we need. Then we are within Him, and He is within us. We will not rule without Him, and He will not be without us. We can then reach and understand that state.

Please think about this. Establish this path. Correct your heart. Filter and clear your mind. Like all of the other types of investigations that you do, investigate your body, investigate your *Qalb*, and investigate your birth. Look into it with your wisdom, filter it and clear it with your wisdom. My loving children, that will be good. *Ameen.*

May God grant us that path. May God grant us that Grace. May God through His mercy remove these waves. May He filter out all of these evil qualities through His love and may He give us those compassionate qualities, protect us, and make us walk along His path. May God give us that effulgent wisdom and give us the light of that wisdom so that we may understand true liberation and freedom of our Soul. May He never let our hands go. May He hold us and carry us in this

darkness of illusion, embrace us to His chest, and give us His Grace. May He save us from all famine, illness, disease, birth, and death. May He carry us to His state and give us that benediction that exists within the kingdom of God. May He make us reach the state of His kingdom of Grace. *Ameen.*

May that One of limitless Grace and the One of incomparable love forgive all the sins that we have done knowingly and unknowingly and the sins that we committed while we were in a state of torpor. May He forgive all of these sins and show us that straight and true path so that He may join us together within His kingdom and comfort us in love. *Ameen. Ameen. Ameen. Ya Rabbil 'Alameen.* All praise and praises is to God. Let His praise be the praise of our heart. *Ameen. Ameen. Ameen.* My greetings.

Surrender

My love. Love. Love to the children, the jeweled lights within my eyes, the jewels of the eyes who are hidden within my heart, the lights of my Innermost Heart, to the children who are of my wisdom, who are intermingled with love and compassion, my love. May God protect all of us. May God watch over all of us, and may He forgive us. May God who is incomparable, unfathomable, undiminishing, and unknowable protect us and watch over us always. May He give us His unfathomable Grace, and His incomparable love. May He give us His unfathomable Grace, His undiminishing love, and may He protect us and watch over us. May He protect us and take us unto Him. May He give us the unfathomable Grace and the undiminishing treasure which is wisdom. *Ameen*. May this intention be fulfilled. May He protect us and watch over us.

Children, the jeweled lights of my eyes, this is the world. What we see is the world. There are many hundreds of millions of creations, many hundreds of millions of beings, many hundreds of millions of existences. Some exist in form, some have forms like men, some exist like animals, some exist as animal-men, some exist as birds, some exist as reptiles, some exist as poisonous beings, some exist as ants, some exist as worms in hell, some exist as oceans, some exist as earth, some exist as rocks, some exist as stones, some exist

as water, some exist as fire, some exist as colors, some exist as the sun, some exist as the moon, some exist as the stars, some exist as smoke, some exist as clouds, some exist as fog. They exist like this. Some exist as trees, some exist as weeds, and some exist as grasses. There are many things that exist like that. Some exist as little things, some exist as very high mountains and great oceans. There are many forms and places that exist. Some exist as fruits, some exist as fruits that have not ripened, some exist as fruits that have ripened, some exist as leaves, some exist without leaves. There are many things like that. God's Power exists as jewels, as gold, and as many, many things like that. Each thing in the world that has been created has been made with a form. It has a form. It has a shadow. Each thing, each worm, each creation—some of which exist as atoms, as magnetisms, as currents; some of which exist as demons, as ghosts, as ghouls, as illusions; some of which exist as desires and as deceptions—all these things have a form. They have been created with a cause and they have a story.

God, the *il Allahu*, is the one resonance, the solitary resplendence, the brilliance, the explaining light which exists as the infinitely open space. God is the One who has created and opened out all these things and revealed them. All these things are stories. All these things have forms and stories and exist in a certain state. There are many creations which exist like this. These creations do many kinds of work and many kinds of duties. Elephants, tigers, bears, snakes, and all of these things do their work and their duty according to each one's ability. They have the qualities of catching and eating one another. In the waves, the oceans, the nether worlds, the deserts, and in all things like this, they eat their own food and they have their own duties. They all have hunger, old age, disease and death. They have that connection. They have hunger, illness, old age, and death. They have these connections in the world. In trees, in bushes, in oceans, on land, in all of these, they have food and a place in which to grow. They have death and old age. They have old age. They have a death, and they have an agreement.

Like that, all the stories of this world, all the creations of God's creation and explanations of these creations have been created by God. They have been drawn by God as scenes. On this world known as a stage, there are many scenes that have been drawn. These exist as currents, as magnetisms, as magnets, as form and formlessness, as shadow and shadowlessness. Because these things exist like this, man, upon seeing these things, upon seeing these forms and these states, must understand and realize them. By looking at them, he must see whether they are drawn. He might try to recreate them in arts or in drawing, or he might try to make them or destroy them. But can he do that? God alone can do those kinds of things. He alone can create these things and make these things. He has given birth and death, feeling, awareness and intellect to all these things with form. He has given them to trees and bushes and weeds; they have these things.

Some weeds exist which cry as soon as they see man. They cry with the tears within their leaves. They are called the *aluhuni kani*, the crying fruit. That is what they are called. As soon as they see people they gasp and gasp, they cry and cry, and water flows from them. Water flows from the leaves. There are some other weeds which are called *nindra chiniki*, and as soon as they see people, they make the sound, 'mmmmmm, mmmmmm'. If you really place your ears near them, you can hear their sounds. You can see the water, the tears flowing from them. There are other weeds called *totta chiniki*. They exist everywhere in Ceylon and can be procured very easily. There are many in our Puliyankulam farm and in our Kilinochchi farm. There are many in those two places, along with all the thorns and other things that are there. As soon as a person goes there and touches them, they will pull together and close up. As soon as even the smell of a person goes there, these plants will close up.

Like this, there are limitless numbers of weeds and bushes that have this kind of feeling, awareness, and intellect. There are very, very subtle weeds and grasses that God has created. If you really analyze these things, there are great, great wonders in them. There is another called *chirusinni* and

other weeds like that; such subtle weeds and grasses can be used for medicines. The reason for their existence is so they can either eat or be eaten. They extract water and fertilizer and nourishment from the earth. If there is a piece of grass and there is another grass below it, it will crush it and drink its water. If two trees are growing near each other, the higher tree will take all the energies and nourishment of the smaller tree, and the smaller tree will die if it is too close. If you take two fruit trees in one place, the tree that is older and higher will eat the littler tree and grow from it. One thing kills another; they kill each other and keep on doing that. There are many things like this. All these exist within the connection to creation. All these do their duties and bear fruit, but they have the nature of killing one another. No matter what they do, they do their duties. In a rice-paddy field or in a fruit orchard, or if we try to grow a wheat field, the things that grew first will try to kill and eat the things that come later. That is the way they grow. That is the way it is to be understood.

Like that, there are so many things in God's creation. The world is like this, if you think and look and analyze it. If a rat or a mouse has eight or ten babies, as soon as the babies that were born first start to grow, one by one the larger ones will almost automatically kill the smaller ones. They have these duties and work like that. They all grow there; they grow in the world. They have the connection, they have birth, they have death, they have hunger, illness, old age and death. They have these connections which are within creation. Because of these connections, no matter what type of creation they are, they have the awareness to take their own food and to eat their own food. They have the nature of being hungry and seeking their food. According to their age and according to their old age, they change. Yet, they have the idea to stay forever young and not to get old. They have the desire not to experience the Judgment. They have the desire to live forever. They have this fear, this trepidation and respect. All the things in the world, in God's creation, all the

creations are like this. As a tree bears fruit, the fruit falls down and turns into fertilizer. Below the tree there are worms and fertilizer and earth which it lives on and eats. Its duty is like this, it exists like this. Before a cow gives forth milk, it first has to eat many kinds of food. It has to graze on grass for its hunger, and then it can give milk. All the things in creation which have these connections have feeling, awareness, intellect, hunger, old age, illness, and death. This is what exists in the connection to creation. With these things, with these causes, and in this state, they fulfill their duties. They come to do their duties, they come to fulfill these states. If we analyze them and realize them with wisdom, then when we think about them and reflect on them, we can see this. There is room for us within these scenes. Within these scenes and these arts there are things that we can know. This explanation is there for us to know. Each thing has its own state and does its duty. They do their duty, the fruit gives fruit, the flowers flower, the tree gives little fruits and leaves. All these things are produced, but they do not produce these without first eating something else. They give by eating something else. They do this duty so that we can have these foods. There is nothing in God's creation without this kind of duty. It is because of that connection that all these things do their duties in this way.

If you get hungry, the Ten Commandments fly away from you. If you get ill, everything is finished as though you have no memory of anything. If you get old, you cannot do anything. When death comes, everything is finished. The duties with these connections have to be done. Each person has to seek for his own hunger. Each person has to seek a cure and a medicine for his own illness. Each person searches for the food and the things which allow him to stay young. Each person thinks, "How can I escape my death?" He thinks to get the herb of eternal life and is very afraid and anxious about this connection to creation.

Children, the jeweled lights of the eyes, these connections exist, and no matter what duty we go forth to do, we have

these congenital, dangerous diseases inside of us, in creation. That is hunger, that is illness, that is old age, that is death. All these things are congenital, dangerous diseases. Because of that, we cannot do our duties without surrender. Our situation is that of having these congenital, dangerous diseases. We cannot really say that we surrender these things. When we say surrender, it means a very different thing. The One who performs this service is only God, the One alone. Nothing else is surrender. No one else can do what God does. God, the One alone, does service without selfishness. He does His duty without hunger. He does His duty without illness. He does His duty without aging. He does His duty without death. He is the One alone in that state. Losing His self in those kinds of duties, and dedicating Himself to others, surrendering to each life, being a servant to each *Qalb*, and being a servant to all who ask and to all who have intentions, is called *Qismat*. He is the One who fulfills His duty perfectly. This *Qismat*, this perfect duty, is done by God alone. He is the only One who performs this *Qismat*, this perfect duty. He is the One who fulfills His duty. There is no one else. There is no one else at all.

Therefore, children, the jeweled lights of my eyes, we who have to kill things in order to search for our food cannot surrender to God. That is just a word, that is just something we say—"Surrender." But the explanation of surrender has so many explanations. The surrender of the body,the surrender of life has so many causes and so many meanings. There are so many different, different meanings to them. The meanings of that, the action of that, the qualities, and the behavior are very, very different.

For the state of love for all lives, for wisdom, for justice, for integrity, for patience, for compassion, for the peaceful quality of Truth, God is the only One who is a slave in that state of equality. That One alone, He alone, has the quality of surrender. He is learned to those who are learned. He is poor to those who are poor. He is a beggar to those who are beggars. He is a rich man to those who are rich. He is a poet to

those who are poets. He is ignorant to those who are ignorant. He is unlearned to those who are unlearned. He is a devotee to the devotee. He is without hunger to those who are without hunger. He is One with so many things—God, that one treasure.

God, the alone One who exists as our Father, is the only One who fulfills this duty. We cannot have any kind of surrender at all. We cannot have that. We cannot do that. If there is one who does that, then his life, his very existence has another aspect. When that state comes, he has no hunger, he has no illness, he has no old age, he has no death, he has no thoughts of those thoughts. He will be dead already. He will already have died. And because he has already died, he has nothing like a house, he has no food, he has nothing to eat at all. He does not have to search for food at all; he does not need to look for it at all because he will have already died. The fulfillment of service in that state is very difficult. The disease of hunger, old age, illness, and death is a congenital, dangerous, infectious disease. This exists as a connection to feeling, awareness, and intellect.

Therefore, children, jeweled lights of my eyes, before surrendering, understand that what is known as surrender has a different meaning. For us to understand Him has a different meaning. For us to search for Him has a different meaning. For us to praise Him has a different meaning. For us to merge with Him has a different meaning. For us to intermingle with Him has a different meaning. All of these meanings are very separate. In that state, in order to do this duty without doing it, we have to forget that we have this body, we have to forget this food. But I am not asking you to forget this. I am not asking you to do this now. When this state comes to you, then it can be done. I am just telling you the explanation. Children, jeweled lights of my eyes, when that state comes, that is God's duty, that is God's service. No matter how many duties man goes to do, no matter how many duties animals go to do, no matter how many duties are done in whatever point, because the connection to hunger exists,

what is needed must be searched for. Because illness exists, we have to search for what we need for the illness. Because we have old age, we have to search for something to alleviate that. Because we have these connections, we still have to search for these things. Because these connections exist on this one side, we cannot do that complete duty of God.

Therefore, God's duty and creation's duty of getting food are complete opposites. Why? Because God has no hunger. He has no illness, He has no old age, He has no death, He has no time, no hours, no minutes. Creation is opposite to Him. He has the easy way. He can do it. The body cannot do this. At the time this is understood, when wisdom comes and manifests within you, at the time when these meanings are understood, when we realize how these duties really exist, when we exist as a tall tree without killing the other small trees, and like that with these many needs, with these many energies, and with these many, many conditions—children, jeweled lights of my eyes, at that time duty is a very, very one-pointed thing.

Someone has said that after this explanation comes, after this light explanation comes, then surrender exists. One's hunger must be killed. One must give one's own food to the hunger of others. One must kill one's own sorrows. One must kill one's own old age. One must do duty for the old age of others. One must kill one's own death and cure the deaths of others. That is what he must do. He must lose his own life. He must dedicate himself to the lives of others. He must let his own health fall and his own liberation go, and he must work for the liberation and the health of others. He must kill his own happiness, and he must give this milk of happiness to others. He must kill his own profit and loss, and he must do his duty for the profit and loss of others. He must kill the two aspects of his searching for hell and his searching for heaven, and he must dedicate himself to the heaven and hell of the lives of others. He must kill his own birth and his own body. He must work and live for the lives and the birth and the body of others.

When he is in this state, as this state is manifested, he will have died. He will be dead because of all his actions will have died. Because of that he can do duty and service; he can do these things. As soon as these actions come to him, what will he do within duty? He will give the responsibility for his body to God. He will say, "O God, accept my body." He will say, "O God, please accept all these aspects. Please accept my *Qalb*, my Heart. Please accept my life. I am giving You all these things. From now on, I surrender everything to You. You have to exist as my speech, You have to exist as my words, You have to speak the speeches, You have to say the words, You have to see the visions, You have to hear these sounds, You have to know the taste. You have to realize the fragrances. You have to exist as wisdom which knows the wisdom. No matter what section it is, You have to do these things as One. From now on, I do not want to exist in this happiness, this sadness, this hell, this heaven. I do not have any of these thoughts because I have gone. It is finished. I have nothing known as happiness. I have nothing known as sadness. This section known as the 'I' has gone. The responsibility has been given to You. Please accept my *Qalb*, take my body, take my eyes, take my speech, my sound, every sound that I make—they all belong to You. This hunger and this illness is not for me. This work is not for me."

He will say this in all of his speech. Then he becomes just a piece of dead wood. His feet are just dead wood. The body might exist but it is just a slipper for God. His whole body is just a slipper that God can put on and walk in, and He will put on this slipper. The speech and the duty and everything is what He must do, what God must do. Then you will be God's slipper. You will be God's boots. Then you will be your Father's shoes. He will be the One that has to speak.

But we have to remember this with wisdom: "I am nothing. This is Your work. You have to come and do it. This is what You have to see. Look at it. This is Your hunger." Like this, we have to make these things come into action. As soon as that point comes, that is God's work; that is the duty that

God performs. That is the duty which God performs; that is the kind of work that God does. All of these things can be done so easily. Before that we have to seek wisdom, before that we have to seek love, before that we have to seek the Light, before that we have to perform that duty. We have to seek these explanations. We have to do this through this form, through this state, through God's creation, through this sun, through this moon. We have to understand through these things. We have to try to search for this duty and these light explanations.

These, my children, the jeweled light within my eyes, are the differences between our duty and His duty. We have to search for these duties. Each breath has to be given to Him. Each word, each speech has to be given to His acceptance. Each thing we see has to be given to Him. Each smell, each fragrance that comes to our nose has to be given to Him. Each sound that comes to us has to be given to Him, and each speech has to be given to Him. Each body, each cage, each thing, each thought has to be given to Him to accept. Having given the responsibility and that control to Him, having given Him the responsibility, then it can be done through Him, not through us. Having done this with these means is good—that is the correct duty. That is the correct state, that is the correct life, that is the correct devotion. That is how we can be in unity with Him. That duty exists as our duty.

This, children, the jeweled lights within the eyes, you and I have to realize. We have to see the way in which to do this. When the angel of death comes, we have to seek God and not the angel of death. If we are seeking only God, then the angel of death cannot find us. When God's judgment comes, then in that state God will be the one who is at fault and not us. Then that heaven and hell will belong only to God, not to us. There are so many meanings that might be within that.

Like that, the loss and the profit does not belong to us. Our Soul exists within Him. That Light-Soul exists within Him. That Soul exists with Him in His kingdom. In the place where He exists, He does His duty. That exists as His duty; that

exists as His place. Therefore, if He exists in hell, then the Soul will exist in hell, and it will be His fault. If He is in heaven, then the Soul will be in heaven. And if He exists in justice, then the Soul will exist in justice. There are so many meanings, so many conditions, so many kinds of analyzing, so many explanations, so many radiances of wisdom. These are the duties that we have to realize. Children, the jeweled lights within my eyes, this is the duty of the Unfathomable Ruler of Grace, the One who is incomparable love, the One who is complete wealth, the One who is limitless compassion. There are so many things, so many meanings to this One.

We have these five planets, these five senses, these five elements. We have these five metals, these five elements, this earth, fire, water, air, and ether. We have these five angels, and we have to understand them. We have to see and understand these scenes, these arts that are drawn with these things, all the mechanical work that is done through these things, and we have to understand their causes and their needs. Children, jeweled lights within my eyes, this is one thing we have to understand. This responsibility, this body, this state, these sights we see, these thoughts, this body, the fragrance, the taste, the hunger, the old age, illness, and death—all these aspects have to be surrendered to Him at the appropriate time. As we do this we say, "This is Your work, please see to this. This is not my responsibility. This is what You have to do. This is what You have to say. This is how You have to act."

This is what we have to say. "You taste this. You have to eat this. You have to see this taste." At the appropriate time we have to give this point to Him. Each ticket has to be given at the place it should be given. In each duty that ticket has to be given to Him. This is our work. As that time comes, the appropriate ticket has to be given, and it is gone. As soon as that section comes, we have to give Him that section. That is our responsibility. Like that, we have to carefully keep the tickets and then give them to Him.

When we do this, it is God's duty. Coming to that state,

that is Man-God, that is when Man-God exists, that is the Son of God. Like that, if we understand these things, then we can do them. Everything is duty indeed, but each thing kills the other and is subject to hunger, old age, illness, and death. If hunger comes, the Ten Commandments fly away. As soon as blood-ties come, if you have any blood-ties or if your wife is sick, then everything goes. Sometimes if you are sick, everything goes away. Sometimes if you get hungry, all good things go away. Sometimes if your house experiences difficulties, you forget about this. All these things will be connected to you at that time. With all these duties that are connected, the thought of God might disappear.

But God does not have this state. To correct this state is what is called unity. For us to come to that point is unity. It is our duty to become like that. That is what is called duty. To say, "I surrender," to give the responsibility to Him, is surrender. To give the responsibility of the eyes to Him, to give the responsibility of the nose to Him is surrender. To give the responsibility of the sounds in the ears is surrender to Him, to give the ears to Him is surrender to Him. To give the taste to Him, to give the ideas to Him, to give the point of hunger to Him, to give the point of illness to Him, to give the point of the mind to Him, to give the point of old age to Him, to give the point of death to Him, to give the point of duty to Him, to give all points to Him is surrender. If they are given at the appropriate time, then He can do the work. If you give that determination to Him, then He can do your work. That is the right duty; that is Duty. This exists as the exalted path in the work that we do.

Children, the jeweled lights of my eyes, this is it. This is the kind of state that we must try to establish. This is without selfishness, without hunger, without one's own hunger, without one's own life, without one's own illness, without one's own body, without one's own death, without one's old age. This is the complete, fulfilled duty which belongs to God.

Therefore, please think about it, search for it with wisdom, and search for that precious, great quality of the Ruler of

Grace, the compassion and the actions of the Ruler of Grace. That is the compassion of the unfathomable One who is the limitless treasure. That is His treasure. That is that shining, undiminishing God who must do our duty like this. You need to know this explanation.

Children, the jeweled lights of the eyes, if we do this, it will be good. This is the duty we must do. May God give us the love to do this. May He give us the Grace. May He give us the love. May He open the path for us. May He accept the responsibility. May He accept each responsibility from us and show us the way to do this duty.

Ameen. Ameen. Ameen. Ya Rabbil 'Alameen.

APPENDIX

EXPLANATIONS OF THE THIRD KALIMAH

A discourse given by His Holiness M. R. Bawa Muhaiyaddeen in Philadelphia, Pennsylvania on November 12, 1975 with explanations from the first discourse on the Third Kalimah from May 1972 inserted in parentheses. Translators: Dr. M. Z. Markar (Discourse) and Dr. Ajwad Macan-Markar (Parenthetical material). Literal translation of Arabic by Dick Miller.

BISMILLAHIRAHMANIRAHEEM

The Third Kalimah that I have given to some of the children is this:

Transliteration	Literal Translation
Subhan Allahi	Glory be to God,
Walhamdu lillahi	And all Praise is to God,
Wa la Ilaha il Allahu	And none is God except Allah,
Wallahu akbar	And God is Greatest,
Wa la hawla wa la quwwata illa billahi	And none has Majesty and none has Power to Sustain except for God,
Wa huwal 'aliyul 'alheem Ameen	And He is the Highest, the Supreme in Glory! Ameen.

The meaning of this is as follows:

Subhan Allahi: O God, You are the Almighty One, the One who is the almightiest, the One who is the greatest of the greatest; You are the One who exists as Praise to praise, and as Grace to grace, who is endless and complete in all things, and who rules all creations in that state. O God, You are the One who receives all praises and sustains all creations as the

Subhan Allah. You are that One. (O Lord, who is the Creator and the Recipient of all the praises of all creatures, beings, and lives, all praises of all beings are to you).

Walhamdu lillahi: O God, You are that One who is the highest, the One in whom there is all peace, and for whom there is all praise and blame. You are that One who is the Ruler, ruling with compassion and tolerance. (O God, you are the One who feeds, protects, and nourishes all those praises and all those creations). That is the explanation of *walhamdu lillahi*.

Wa la Ilaha il Allahu: O God, You are the One who exists within the breath of all creations. You are there, moving within man's breath, both in his right breath and in his left breath—in each breath that he breathes. You are that One who exists and is understood as the breath within the breath. (You alone are God who examines the word, the thoughts, the heart, and the look, and bestows Your compassion according to the intention of each). That is the explanation of *la Ilaha il Allahu*.

Wallahu akbar: O God, that Light of Yours is the One which is resonating and resplending within all that You have created, and which is understood as that One Absolute Truth. (All praises and all prayers of insects and all other beings, of things that move and things that don't move are to You and to none other than You. You are God, to whom all worship is due. O God, You are the One who slashes the blemishes of the *Qalb*, or Heart, and the prohibited characteristics and actions of satan, and feeds with the good food of *Iman* or absolute faith). That is the explanation of *wallahu akbar*.

Wa la hawla wa la quwwata: O God, You are the One who is present within the left breath and within the right breath; within the Truth, on the outside and within the inside, as light within that light, as wisdom within wisdom, as heaven within heaven; You are the One who protects, giving all sustenance and nourishment to all of Your creation. You are the One who protects all lives without causing harm, the One who gives that food without causing any loss to any life.

There is no other God than You. As a ruler, there is no other ruler than You. As a judge, there is no other judge who can judge as You. And in performing duty, there is no other One who can perform Your duty. You are the Only One who can perform that absolute duty; none other than You can do that. O God, there is no One other than You who performs that selfless duty. You alone are Allah. You are that Only One. There is nothing in comparison to You. You have no wife or child, no beginning or end. You are the Only One. You are the One without *maya*, torpor, death, birth, end, or destruction; You are the One who has nothing of His own—no bloodties, no hunger, no illness, no old age, no death, no birth, no beginning, and no end. (You are the One who accepts the prayer of each and every being and metes out Your judgment now and in the hereafter, in this world and in that world). That is the explanation of *wa la hawla*.

You are the One who resonates from within and from without. You are the Only One who resonates wherever You are, and You are everywhere. You will be with those who deny You as well as with those who accept You. You are the One who rules over everything, having no form or figure. You exist as the Rightful Heir to the beginningless beginning and to the end; You are the Truthful Owner of the world, of the *Qalb*, and of all creations. You are the One who is able to dispel the darkness and drive away hell, and You are the One who is able to remove these evil things and discard them. Through Your wonders, You can burn all these illusions: *maya*, hell, mind, desire, satan, and all the satanic qualities of arrogance, 'you', and 'I', and ego. Having burnt them, You reside there as Eternity. Having destroyed all evil, all *maya*, all illusion, all satans, all magics, all devils, all satanic diseases, all animal qualities, the evil eye, devils, satan, desire, *nafs ammara* or evil desires, *maya*, arrogance, *karma*, lust, miserliness, hastiness, intoxicants, murder, falsehood, lies, and all the other evil qualities and satanic influences, You will remain as the Only One. You will remain as the Only One, the Only One who can display the glory and purity of

Your Truth. (You alone are the Pure One who in the world and the hereafter, in *awwal*, in *athi*, or the primal beginning, and in *anathi* or the beginningless beginning, exists forever and provides assistance and compassion and protection). That is the explanation of *wa la hawla wa la quwwata*.

Illa billahi wa huwal 'aliyul 'alheem: You are the One who protects all Your creations from satan, the evil one who was cast out of heaven. You exist as the One who protects all creation from the evils of this satan who is the constant enemy to man, the evil one who is ever-watchful for an opportunity to bring man to destruction and lead him from the path of Truth to his path of eternal hell. O God, may You protect us from the evil plots and schemes of satan. (Neither the schemes of satan or of anything else can create, protect, feed, nourish, forbear, or tolerate as You can, O God. Your patience and tolerance have such power, O God. O God, who understands the speech, the thought, and the intention, destroys the hostilities of satan, and manifests as the radiance of Your Truth in Your judgment, You Alone exist in contentment in the *'Arsh*, or the House of God, and in the *Kursi*, the Eye of God, and in Your *Dhahut* or the Throne of God, and understand and administer the final day, the judgment day, and the creation day. There is none other than You, O God). That is the explanation of *illa billahi wa huwal 'aliyul 'alheem*.

This is the explanation of the Third Kalimah. The Third Kalimah is that revelation that is called the *Subhan Allahi Kalimah*. It was this Kalimah that was given by Allah to Ishmael, son of Abraham. At the time when Abraham was asked by God for the sacrifice of his son Ishmael, God explained, "It is your *Qalb* that I want you to offer in sacrifice." The meaning of this sacrifice is the sacrifice of the evil qualities that are contained within the *Qalb*. These dark qualities exist there as evil sins, satanic qualities, evil intentions, *nafs ammara*, blood-ties; they exist as the sins of the senses, as evil smells, evil tastes, evil sounds, evil intentions, and as all the jealousy, envy, hatred, and all the evil that is contained within the *Qalb*. The *Qalb* is what has to be

sacrificed; this is the sacrifice that will be accepted by God.

This Third Kalimah is the same Kalimah that has been given to the followers of the prophets, to be used during the slaughtering of animals for food, during the *qurbān*. It is only after reciting this Kalimah that an animal can be slaughtered for food. This is to be said so that the animal qualities, the satanic qualities within the animal, the blood of satan within the animal, the intentions of satan within the animal, and all other evil, beastly qualities present in the blood and in the bile may be cut off and destroyed.

The Third Kalimah was also revealed and explained to Prophet Muhammad (*Sal.*) for the purpose of destroying the beastly qualities within the *Qalb* of man. For human beings it was given and is to be recited to sacrifice the evil and beastly qualities that are present within their *Qalbs*. When a man slaughters an animal for food, this prayer is meant to destroy the beastly qualities within him that cause him to want to kill an animal. Although it is commonly understood that this Kalimah is meant to remove the qualities within the animal, if you kill the animal qualities within the man, then he will no longer want to slaughter animals. Before the beast that is inside mans kills another animal, this prayer was sent down so that both beasts could be brought to a higher state. It is for these reasons that the Third Kalimah was given to man.

EXPLANATION OF QURBĀN

If a person is to take food for himself, he must remember that every life is the sole property of God. And if he would desire a life that is truly the property of God, he must first hand over all responsibility to God in *tawakkal-Allāh*; [absolute trust and surrender to Allah]. In that state, he must praise the glory of God before slaughtering the animal. This is one meaning of *qurbān*.

Allah has laid down certain laws for this. "You desired this animal, this flesh, but you must realize that this is also a life like you. You have not realized this, and therefore, I am laying down certain conditions or laws from which I hope that

you will realize this." Allah passed these commandments down to Prophet Muhammad (*Sal.*). In those times, about 1,399 years ago, people did not realize this state of equality of life. Each individual could take a life according to his own wishes. They would wring or cut the animal's necks and slaughter them any way they liked; each in their own houses or compounds. Whenever they had celebrations or festivals, they would sacrifice millions and millions of animals in order to enjoy their festivities. They would even steal animals from others to slaughter and eat.

So in the time of Prophet Muhammad (*Sal.*), many people brought this complaint to him. The Prophet asked, "O God, what does this mean?" Then Allah sent down these laws or commandments which are called the *qurbān*. According to the commands of Allah, the people must not slaughter in this loose manner any longer. They must not take food that is *haraam* [forbidden], and they must take only the food that is *halaal* [permissible]. In everything that you eat, *haraam* is mingled within it. There are evil things mingled into the body, and you must make them *halaal* according to the words of Allah.

In order to do this, God said that you must recite the *Subhān Allāhi Kalimah* three times before you slaughter the animal. While you recite the Kalimah, you must complete the severing in three strokes of the knife, one for each recitation. The knife has to be swept around three times, and it should not touch the bone. It must be extremely sharp, and the length is prescribed according to each animal—so much for a fowl, so much for a goat, so much for a cow, so much for a camel. Also, the animal must not regurgitate any food, and it must not make any noise; otherwise it becomes *haraam*.

The person who holds the animal and the person who cuts it, both must always observe the five times of prayer. Therefore, it usually must be the *Imām* and the *mu'azzin* who perform the *qurbān*, because they are the only ones who regularly observe the five times prayer. This also means that the *qurbān* must take place near a mosque, where two such people

can always be found. Before beginning the slaughter, they must perform their ablutions; then they must recite the Kalimah three times and feed water to the animal which is to be sacrificed. The neck of the animal must be turned in the direction of the *Qiblah*, so that the eyes of the sacrificial animal look into the eye of the person who is doing the sacrifice. The person must look into the eyes of the animal, and then saying the Kalimah, he must cut the neck. And he must continue to look into the eyes of the animal until its soul departs, repeating the *Zikr* all the while. Then after the soul has departed, he must say the Kalimah once again and wash the knife. Only then can he move on to the next animal. He has to look into the animal's eyes, he has to watch the tears of the animal, and he has to watch the animal's eyes until it dies; then, hopefully, his heart will change.

Allah told Muhammad (*Sal.*), "With this *qurbān* the killing will be greatly reduced, for where they used to kill 1,000 or 2,000 in one day, they will now be able to slaughter only ten or fifteen animals. If they start after the morning prayers, it will be ten o'clock by the time they are ready to begin, and then they can slaughter only until eleven o'clock, when they must prepare for the next prayer. In addition, it takes about fifteen or twenty minutes for each animal, because he has to wait until the soul has departed." This is how Allah instructed the Prophet (*Sal.*).

Then the people went and complained, "How can we do this? We can cut only so few! Our enjoyments and our festivals are being curtailed."

But Allah said, "Each one of you need not sacrifice one animal; you need not sacrifice one animal to each family. In place of forty fowls, kill one goat. In place of forty goats, kill ten cows, and in place of forty cows, kill ten camels. Sacrifice ten camels and then share the meat among the different families. So in place of four hundred animals only forty might be killed. The killing was reduced by that much. Thus, Allah passed down the commands to the Prophet (*Sal.*), to reduce the taking of lives. These are the commandments or laws ac-

cording to the word of Allah, and this was the explanation in the Qur'an.

If you understand the *qurbān* from within with wisdom, its purpose is to reduce this killing. But if you look at it from outside, it is meant to supply desire with food, to supply the craving of the base desires [*nafs ammārah*]. Only Muslims and Jews (the followers of Moses) still continue to do the *qurbān* in this manner. Only these two people follow the law as it was handed down.

Man must understand through his wisdom, realize what is right, and if we can develop sufficient wisdom to avoid causing hurt and harm to other lives, then we will understand the meaning of this *qurbān*.

GLOSSARY

(A) *indicates that the word is Arabic.* (T) *indicates that it is Tamil.*

aiyo! (T) An exclamatory expression, "Oh no!"

ākhir (A) The hereafter; the next world; the kingdom of God.

'alaihi salaam (A) Peace be upon him! A standard supplication said after mentioning the name of a prophet or angel.

'alaikumu salaam (A) May the peace and peacefulness of Allah be upon you also! The return greeting to *"As-salaamu 'alaikum."* This greeting must be returned; otherwise, a serious debt is incurred. See also: *As-salaamu 'alaikum.*

'ālam (A) The universe; the cosmos; the metaphysical world.

Alhamd or *Alhamdu* (A) The *qalb* or heart of man; praise, the heart of praise. The five letters *alif, lām, meem, hey, dāl* which when transformed form the perfectly pure heart. Sometimes refers to the *Alhamdu Sūrah.*

Alhamdulillāh (A) All praise is to You. The glory and greatness that deserves praise is Allah. You are the One responsible for the appearance of all creations. Whatever appears, whatever perishes, whatever receives benefit or loss—all is Yours. I have surrendered everything into Your hands. I remain with hands outstretched, spread out, empty and helpless. Whatever is happening and whatever is going to happen is all Yours. Lit.: All praise is to and of Allah!

Alhamdu Sūrah (A) See: *Sūratul Fātihah.*

alif, lām, meem, hey, dāl (A) Five Arabic letters. In the transformed man of wisdom, these letters are represented as: *alif*—Allah; *lām—Noor*, the light of wisdom; *meem*—Mu-

hammad. *Hey* and *dāl* correspond to the body of five elements (earth, fire, water, air, and ether), the *sirr* [secret] and the *sifāt* [manifestations of creations], or mind and desire.

'ālim (A) Teacher; learned one; one of wisdom; a *Rasool*. One who is respected by the people as one of wisdom. One who has swum in Allah's *Zāt* [Essence of grace] and has learned the ocean of divine knowledge [*Bahrul-'Ilm*]. *'Āli-meem—'Āli* equals the ocean. '*M*' is the *meem* that swims in that ocean. It is that *'Ilm* which Prophet Muhammad referred to when he said, "Go even unto China in search of knowledge." One who possesses the form [*sūrat*] of the qualities of Prophet Muhammad is called an *'āli-meem*. If he understands that divine knowledge [*'Ilm*], he will be Muhammad, the beauty of the countenance of Muhammad.

Allāh (A) God; the One who is beyond comparison or example; the eternal, effulgent One; the One of over-powering effulgence.

Allāhu ta'ālā Nāyan (A) God Almighty; God in the Highest. *Allāhu*: the beautiful undiminishing One. *Ta'ālā*: the One who exists in all lives in a state of humility and exaltedness. *Nāyan*: the Ruler who protects and sustains.

Āmeen (A) So be it. May He make this complete.

'Arsh (A) The throne of God; the plenitude from which God rules; also, the station located on the crown of the head which is the throne that can bear the weight of Allah. The *'Arsh* is the only part of man that can support Allah. Allah is so heavy that we cannot carry the load with our hands or legs. Hence, His throne is on the crown of the head.

'Arshul-Mu'min (A) The throne of the true believer; the throne of one who has steadfast *Īmān* [absolute faith, certitude, and determination]; the throne of an *Insān* [true man] who has that perfect certitude of *Īmān*. Allah will reside within the heart which praises Him and within the tongue which praises Him, the tongue which speaks only virtuous thoughts, the tongue which speaks the truth and praises the truth.

arwāh [*A*] The world of pure souls, where all souls are performing *tasbīh* [prayers of praise] to God; the period when the souls [*Rūhs*] were manifested and then scattered all over.

Asmā'ul-Husnā (A) The 99 beautiful names of Allah. The plenitude of the 99 duties of God; the manifestations of His essence, the *sifāts* of His *Zāt*. The states of His qualities are

His manifestations which emerge from Him. When these manifestations of His essence are brought into action, that is when He performs His duty, then they become His *wilāyats*. His *wilāyats* are the actions that stem from the manifestations of His essence.

The *Asmā'ul-Husnā* are the 99 beautiful names of His duties. They were revealed to Prophet Muhammad in the Qur'an, and he explained them to his followers. This is a vast *Bahrul-Daulat*—a very deep ocean of His grace and His limitless, infinite, and undiminishing wealth. If we go on cutting one of these 99 *wilāyats* over and over again, taking one piece at a time, we will see 99 particles revolving one around the other without touching. This applies to each one of the 99 *wilāyats*. This is the *Asmā'ul-Husnā*. As we go on cutting, we lose ourselves in that. We die within that. How can we ever hope to reach an end of the 99. If we receive only one drop of that, it will be more than sufficient for us. The person who has touched the smallest, tiniest drop becomes a good one. These are merely His powers. If you go on cutting just one of His powers, it is so powerful that it will draw you in. That power will swallow you up and you become the power [*wilāyat*]. Then you come to the stage at which you can lose yourself within Allah; you can disappear within Allah.

As-salaamu 'alaikum (A) May the peace and peacefulness of Allah be upon us. To say, "*As-salaamu 'alaikum*" is to welcome someone with respect. It means, "I am Islam. Among the creations of Allah, I am Islam." To return the greeting with "*Wa 'alaikumu salaam*" means, "I am Islam, also. By the grace of Allah, I am also Islam. We are one family of Islam. We are all the children of Adam. We live in the same place. We greet all with respect and love." This is a greeting of love.

As-salaamu 'alaikum, wa 'alaikumu salaam. One heart embraces the other with love and greets with respect and honor. Both hearts are one. *Wa 'alaikumu salaam.* I am also Islam. This is Allah's word. This is a word from Allah that reunites all in Islam. If one gives salutation, you must always return the salutation. Otherwise, you may incur a serious debt. With this salutation you are acknowledging: 1) All of everything that was created is Islam; 2) all of mankind, every fetus born is Islam; 3) God has said, "*Yā* Muhammad, I would not have

created anything without you;" and 4) "Everything I have created through you is perfect purity and purity is Islam."

āthi (T) The time when the *Qutbiyat* [the wisdom which explains the truth of God] and the *Noor* [the plenitude of the light of Allah] manifested within Allah; the period after *anāthi,* the beginning of light; the time of the dawning of the light; the world of grace, where the unmanifested begins to manifest.

A'ūzu billāhi mina shaitāni rajeem (A) Please annihilate satan within me. Eliminate him from within me and burn him up. *Minal* (T) is the fire of the resplendent light that comes like lightning. In the same way that lightning strikes, burn him away from me. Burn satan who is the enemy to the children of Adam. He is the one who has separated us from You, O God. Please eliminate that enemy from coming and mingling within us. Prevent him from coming once again into our midst, and take us back to You. May You reclaim us, O God. Lit.: I seek the protection of Allah against satan, the rejected one.

avi (T) Spirit; vapor. There are spirits or vapors which take form according to each quality. They arise from the earth, fire, water, air, and ether. All five elements can assume many, many different forms according to each of its qualities. These spirits can make sounds.

awwal (A) The creation of all forms; the stage at which the soul became surrounded by form and each creation took form; the stage at which the souls of the six kinds of lives [earth life, fire life, water life, air life, ether life, and light life] were placed in their respective forms. Allah creates forms and then places that 'trust property' that is life within those forms.

Awwal Fajr (A) An early morning prayer, prayed before the first of the five times prayer [*fajr* or *subhat*] in the Islamic faith; the prayer prayed between 3:30 and 4:00 in the morning. This prayer is meant to keep away the evil forces called *dajjāl* [the antichrist]. The *qunūt* prayer is mandatory at this time for everyone. The purpose of this prayer is to make a mountain grow on top of that evil force called *dajjāl* so that he cannot get out. *Dajjāl* is said to be trying to lick his way out from within the mountain, but this prayer called *qunūt* prevents him from making his way out.

Bad'u Shāh (A) Allah; the primal sovereign; the King of kings.

Bismillāhirahmāniraheem (A) In the name of God, Most Merciful, Most Compassionate. *Bismillāh:* Allah, the first and the last. The One with the beginning and the One without beginning. He is the One who is the cause for creation and for the absence of creation, the cause for the beginning and for the beginningless. *Ar-Rahmān:* He is the King. He is the Nourisher, the One who gives food. He is the Compassionate One. He is the One who protects the creations. He is the Beneficent One. *Ar-Raheem:* He is the One who redeems; the One who protects from evil, who preserves and who confers eternal bliss; the Savior. On the Day of Judgment and on the day of inquiry and on all days from the day of the beginning, He protects and brings His creations back to Himself.

Deen (A) The light of perfect purity; the resplendence of perfectly pure *Īmān* [absolute faith, certitude, and determination]. *Deen* is that which was in the beginning, the 'ancient thing' which was in Allah originally and is always within Him. Lit.: Certitude of faith or belief.

dunyā (A) The earth world in which we live; the world of physical existence; the darkness which separated from Allah at the time when the light of *Noor Muhammad* manifested from within Allah.

firdaus (A) The eighth heaven. If we can cut away the seven base desires [*nafs ammārah*], the eighth will be Allah's qualities, actions, conduct, His gracious attributes, and His duties. If man can make these his own and store them up within his heart, then that is *firdaus*. That is Allah's house, the limitless heaven. That will be the eighth heaven, Allah's house of infinite magnitude and perfect purity.

Furqān (A) See: *Zaboor, Jabrāt, Injeel,* and *Furqān.*

Gabriel or *Jibrīl* (A) The angel which brings the revelations of Allah and through which Allah conveyed the Qur'an to Prophet Muhammad (*Sal.*).

Gnānam (T) Divine Analytic Wisdom; *Pahuth-Arivu*. Allah has placed within the body of man the wealth of all the 18,000 universes. Man holds within his hands: hell and heaven, good and evil [*khair* and *sharr*], the secret and the manifestations [*sirr* and *sifāt*], the essence and the manifestations [*Zāt* and *sifāt*], and that which is forbidden and that which is

permissible [*harum* and *halal*]. Allah has placed within Him the wealth of the world, of heaven and hell; the wealth of the *nafs* [base desires], the wealth of satan; the wealth which desires desire, the treasure which earth desires, which water desires, which fire desires, or which the air and the spirits desire, and the treasures which illusion [*maya*] desires. If man can throw away all these treasures and take within him only the treasure called Allah and His qualities and actions, His conduct and behavior, if he makes Allah the only treasure and completeness for him, that is the state of *Gnanam*. What treasure is there other than Allah? All the rest is *agnanam* [ignorance] and *poignanam* [false wisdom]. *Agnanam* is the *gnanam* of the world. False wisdom is the *gnanam* of darkness, the speech which one speaks in the torpor and intoxication of darkness. *Agnanam* is the speech from the intellect; *mugnanam* [scientific wisdom] is the explanation given by the subtle intellect. *Meignanam* is to know and understand. *Meignanam* is from Allah's words; it is to know and understand through that word and to eliminate all that is evil. Other than Him there is no treasure. To know that everything other than Him is perishable and destructible and to throw them all away—that is *meignanam*.

hadis (A) In Islam, a traditional story of the prophets. The words or commands of Allah were received by Prophet Muhammad (*Sal'*) and other prophets and were conveyed and demonstrated to the people. The words of Allah that were given directly from Allah to the prophets without Gabriel as an intermediary. For example, when God asked Abraham to sacrifice his son, Ishmael, Allah spoke directly to Abraham. When Moses received the Ten Commandments on Mt. Sinai, Allah spoke directly. When Prophet Jonah asked God to destroy the city, God spoke directly. The words that God spoke directly, apart from the other words that He conveyed through Gabriel, are called a *hadis*.

halal (A) Those things that are permissible or lawful according to the commands of God and conform to the word of God; relating both to food and to knowledge [*'ilm*]. See: Appendix —Explanation of *Qurbani*.

Hanafi (T) The second religion or step; Fire Worship; the Tamil equivalent of *Jabrati* (A). See also: *Zaboor*, *Jabrati*, *Injeel*, and *Furqan*.

Haqq (A) The Truth; Allah; the truth within the heart of every man. This is a name for Allah. It is one action, one quality, of Allah. When I say, "*Haqq*," I say, "Allah is my rightful property. Allah is One. Allah is that undiminishing wealth that is my rightful property. Out of grace, out of all the treasures, Allah is *Haqq*. Out of all divine knowledge [*'Ilm*] it is the qualities and actions of Allah which are *Haqq*.

haraam (A) That which is forbidden by truth, forbidden by justice, forbidden by the warnings or commands of God. For those who are on the straight path, *haraam* means all the evil things that can be obstacles to them, the dangers that can obstruct them, and the actions and the food that can block them on the straight path. See: Appendix—Explanation of *Qurbān*.

Hayāt (A) The plenitude of man's life; the splendor of the completeness of life; the *Rūh* or the soul of the splendor of man's life.

iblīs (A) or *ibleesan* (T) Satan or the devil; the one with degenerate qualities; the one who has the qualities and actions which make people go astray.

'Ilm (A) Divine knowledge; the ocean of knowledge; the ocean of grace.

Imām (A) Leader of prayer.

Īmān (A) Absolute and complete and unshakable faith, certitude and determination that God alone exists; the complete acceptance of the heart that God is One. See also: *saboor*, for the five prefaces to *Īmān*.

Īmān-Islām (A) The state of the spotlessly pure heart which contains Allah's Holy Qur'an, His divine radiance, His divine wisdom, His truth, His prophets, His angels, and His laws. The pure heart which, having cut away all evil, takes on the power of that courageous determination called faith and stands shining in the resplendence of Allah. When that resplendence of Allah is seen as the completeness in the heart of man, then that is *Īmān-Islām*. When the complete unshakable faith of the heart is directed toward the One who is completeness; when that completeness is made to merge with the One who is completeness; when that heart communes with the One who is completeness, trusts only in Him, and worships Him, accepting only Him and nothing else,

accepting Him as the only perfection and the only One worthy of worship—that is *Īmān-Islām*.

Injeel (A) See: *Zaboor, Jabrāt, Injeel,* and *Furqān*.

Insān (A) True man; a true human being; the true form of man, the form of Allah's qualities, actions, conduct, behavior, and virtues. The one who has the completeness of this form, who has filled himself with these qualities, he is an *Insān*.

Islām (A) Spotless purity; the state of absolute purity. To accept the commands of God, His qualities, and His actions, and to establish that state within oneself and to worship Him alone. To cut away the desire called *'ishq*, to accept Him and know Him without the slightest doubt, and then to worship Him is Islam. To accept *Lā Ilāha, ill Allāhu* [There is no god other than Allah] with certitude, to strengthen one's *Īmān* [absolute faith, certitude, and determination] and to affirm this *Kalimah*—that is the state of Islam. Also: the religion or creed of Islam.

Isrāfīl (A) The angel of wind; the angel in charge of the element of air.

'Izrā'eel (A) The angel of death; the angel of fire.

Jabrāt (A) See: *Zaboor, Jabrāt, Injeel,* and *Furqān*.

Jabrūt (A) The sphere of divine knowledge or *'Ilm*; the sphere of God's power.

Jiddah or *Jeddah* (A) The principal seaport of Arabia, forty miles west of Mecca on the Red Sea. It is also celebrated as the place of Eve's sepulchre.

jinn (A) A genie, a fairy, a being created from fire.

Ka'bah (A) In Islam, the *Ka'bah* is the most important shrine for worship. The place where the earlier prophets and the final prophet, Muhammad (*Sal.*), gathered together in prayer. On the path of *sharī'at* [the first step of spiritual ascendance], one of the five obligations [*fardhs*] is the pilgrimage [*Hajj*] to the *Ka'bah*. Another meaning: the place where a true man [*Insān*] meets Allah face to face is the heart [*qalb*] which is the original source of prayer. The prayers from a heart which has not developed to the right state will never be fulfilled. Whoever brings his heart to that state of perfection and prays to God from that heart will be praying from the *Ka'bah*. But as long as the heart is not in that state, that prayer will never reach fulfillment, no matter where you may pray from.

Allāhu ta'ālā Nāyan, God Almighty, dwells within every heart. He is the only One who knows and understands each heart and gives each one its needs. He does not look at the body or the wealth of the world. He looks only at the heart and at the state of *Īmān* [absolute faith, certitude, and determination]. If the perfectly pure state of *Īmān* is established within the heart, then God dwells within such a heart. To know God without the slightest doubt, to see God and worship Him face to face, and to hand over that heart in complete surrender—in that state the heart becomes the exalted *Ka'bah* which is acceptable to God.

kāli (T) The terrible goddess of destruction and illusion. *Kāli* is the generic term for this type of evil goddess, who can manifest as *Patirakāli*, *Viramākāli*, and many other names and forms. It is an energy [*sakti*] emerging from the seventeen *purānas* of the evil qualities of the mind, namely: arrogance, karma, and *māya*; *tārahan, singhan,* and *sūran*; the six intrinsic evils of lust, anger, greed, attachment, bigotry, and envy; and the five acquired evils of intoxication, desire, theft, murder, and falsehood. This energy has numerous evil qualities of sucking and drinking blood, wreaking vengeance, etc. When those qualities emerge in man, when man gives it an emergent form through his thoughts, it is called *kāli*.

Kalimah (A) *Lā Ilāha, ill Allāhu*: There is nothing other than You, O God. Only You are Allah. The recitation or remembrance of God which cuts away the influence of the five elements (earth, fire, water, air, and ether), washes away all the karma that has accumulated from the very beginning until now, and beautifies and dispels the darkness of the heart and makes it resplend. The *Kalimah* washes the body and the heart of man and makes them pure, makes his wisdom emerge, and impels that wisdom to know the self and God.

karma (T) The inherited qualities formed at the time of conception; the qualities of the essences of the five elements; the qualities of the mind; the qualities of the connection to hell; the qualities and actions of the seventeen *purānas*: arrogance, karma, *māya* [illusion]; *tārahan*, *singhan*, and *sūran*; the six intrinsic evils of lust, anger, greed, attachment, bigotry, and envy; and the five acquired evils of intoxication, desire, theft, murder, and falsehood.

kastūrī (A) The sweet fragrance from Allah's grace that emanated from Prophet Muhammad (*Sal.*). The fragrance of *kastūrī* is all the good things that come from Allah's good thoughts and good qualities. It is the gracious fragrance that comes from His beauty, the fragrance of light that comes from His heart.

Khair (A) That which is right or good; that which is acceptable to wisdom and to Allah, as opposed to *sharr*, that which is evil or bad.

kovil (T) A Hindu temple.

Kun! (A) The word of the Lord [*Rabb*] meaning, "Arise! Come to exist!" and with which He caused all of everything to be. Lit.: Be! Arise!

Kursī (A) The gnostic eye; the eye of light; the center of the forehead where the light of Allah's *Noor* [resplendence] was impressed on Adam's forehead. Lit.: the seat of the resplendence of Allah.

lāhūt (A) Extinction; complete union with God; the state of Oneness; the state of "I am not, only God exists."

Lā Ilāha, ill Allāhu (A) There are two aspects. *Lā Ilāha* is the manifestation of creation [*sifāt*]. *Ill Allāhu* is the Essence [*Zāt*]. All that has appeared, all creation, belongs to *lā Ilāha*. The One who created all that, His name is *ill Allāhu*. "Other than You there is no God. Only You are Allah." To accept this with certitude, to strengthen one's *Īmān* [absolute faith, certitude, and determination], to affirm this *Kalimah*—this is the state of Islam. See also: *Kalimah*.

Lā Ilāha, ill Allāhu wa innī Ibrāhīm Khalīullāh (A) There is nothing other than God, and Abraham is the Friend of God.

lām (A) The Arabic letter (ل) which correlates to the English consonant 'l'. In the transformed man of wisdom, *lām* represents the *Noor* [the resplendence of Allah]. See also: *alif*.

Lhuhr or *Loher* (A) Of the five times prayer of Islam, the early afternoon prayer which is said as the sun begins to decline at midday.

maharaja (T) A great king.

malakūt (A) The sphere of angels. When the qualities of the body change and one becomes a true man, he begins to know and realize the state of the angels. When he begins to understand that universe, he is in the state of *malakūt*.

mantra (T) An incantation or formula; the recitation of a magic word or set of words; sounds imbued with force or energy through constant repetition, but limited to the five elements. (The *Kalimah* is not a mantra.)

mastan (T) One who is intoxicated with God and the nectar of His truth. Also, sometimes it is used for one who is intoxicated with desires of the world, liquor, marijuana, and opium.

mathi (T) Judgment; assessment; estimate; evaluation. The fourth state of consciousness in human beings, which evaluates man's existence, birth, death, body, etc.

māya (T) Illusion; the unreality of the visible world; the glitters seen in the darkness of illusion; the 105 million glitters seen in the darkness of the mind which result in 105 million rebirths; an energy [*sakti*] that can take many, many millions of hypnotic forms. If man tries to grasp these forms with his intellect, he will be able to see a form but he cannot catch it, for it will take on yet a different form. *Māya* is an energy which takes on various shapes, makes man forfeit his wisdom, and makes him confused and hypnotized into a state of torpor.

meem (A) The Arabic letter (م) which correlates to the English consonant 'm'. In the transformed man of wisdom, *meem* represents Muhammad. The shape of *meem* is like a sperm cell and from this comes the *nuqat* or dot which is the form of the world. See also: *alif.*

Michael or *Mīkā'īl* (A) The angel who is in charge of the element water.

Mount Sinai The mountain of desire. The mountain of Sinai which is within man is a mountain developed out of desire. It is so slippery that man slips down two feet for every foot that he climbs up. The mind makes desire grow into this mountain.

If one wants to speak with Allah face to face, one has to conquer that slipperiness and climb over the mountain. It is thus that Allah spoke directly to Moses. God will speak to one who overcomes this mountain of desire and climbs to the top. If man can overcome this, he becomes united to God through his speech. According to history, Moses is said to have climbed the mountain in the Sinai desert, but the inner meaning is that Moses overcame desire and stood in the presence of God.

mu'azzin (A) One who washes the area for prayers in a mosque, fills up the water when necessary, and summons the people at the prescribed times of prayer by reciting the call to prayer.

mubārakāt (A) The supreme, imperishable treasure of all three worlds (the beginning [*awwal*], this world [*dunyā*], and the hereafter [*ākhir*]). The wealth and the One who gives that wealth is Allah and nothing else. Lit.: The blessings of Allah.

Muhaiyaddeen (A) The pure resplendence called the *Qutb*. The one who manifests the wisdom which lies hidden and buried under illusion [*māya*]. The one who gives life to that wisdom and shows it once again as a resplendence. The one who revives the life of wisdom and gives it to someone else. *Muhaiyaddeen: Mu* is that which existed earlier; *Hayy* is life; *Yā* is a title of greatness, a title of praise; and *Deen* means the light which is perfectly pure. *Deen* is what existed in the beginning, the 'ancient thing' which was with God originally and is always with Him. To that purity God gave the name *Muhaiyaddeen*. *Muhaiyaddeen* is that beauty which manifested from Allah and to which Allah gave His *wilāyats* [powers]. Lit.: The giver of life to the true belief.

muham (T) Face; countenance. In combining Tamil with Arabic, Bawa defines *Muhammad* as *muham* and *aham* [heart], the beauty of Allah's countenance, or the beauty of the heart as reflected in the face. See also: *aham*.

Muhammad (A) The effulgent face of God's light; the brilliant heart of grace—the essence of God; the messenger of Allah which emanates from Allah; the *Noor* or effulgence of Allah; the beauty of God's qualities—everything in creation is entranced by that beauty. There are three *meems* in *Muhammad,* and one is this beauty.

The common meaning for *Muhammad* is the last one of the line of prophets. But, in truth, Allah has said, "O Muhammad, I would not have created anything without you." That same beauty called *meem*, which came at the beginning, also comes at the end as the beauty of Muhammad. If something was not there at the beginning, it could not come at the end. See also: *meem*.

mukti (T) Spiritual practices with the goal of liberation from the bondage of the world; also, a person engaged in *mukti*.

Transcending all the elemental miracles [*siddhis*], the fas-

cinations of the world, the vanity and pride of titles, the arrogance of 'I' and 'you', the five elements (earth, fire, water, air, and ether); overcoming and cutting away all these; realizing and experiencing that God is the only treasure, the power and wealth for all lives; merging with Him in a state of unity—that state is called *mukti*. All the other states are the miracles of the fascinations and torpor caused by the five elements. The world calls these, too, by the name *mukti*, but the true state of *mukti* is when we have eliminated all these things.

munivar (T) One who performs *siddhis* [magic or miracles].

Nabī Mustafā Rasool (A) *Nabī*—prophet; *Mustafā*—the chosen one; *Rasool*—the messenger. A name used for the Prophet Muhammad (*Sal.*).

nafs or *nafs ammārah* (A) The seven kinds of selfish desires. That is, desires meant to satisfy one's own pleasure and comfort. All the thoughts are contained within the *ammārah*. *Ammārah* is like the mother while the *nafs* are like the children. Lit.: Person or spirit.

netti muttu (T) Vertical from head to foot; shortest and most direct route.

Noor (A) The resplendence of Allah; the plenitude of the light of Allah; the completeness of Allah's qualities; when the plenitude of all these become one and resplend as one, that is *Noor*—Allah's qualities and Allah's beauty.

Noor Muhammad (A) The beauty of the qualities and actions of the *wilāyats* [powers] of Allah. That beauty is the beauty of the face or countenance. See also: *Noor*, *Muhammad*.

nujūmī (A) The astronomical calculations of the ancients. Calculating the stars in the sky and all the stars that dawn from time to time; taking account of the changes in earth, fire, water, air, ether, and the 28 letters of the Qur'an of the body; adding, subtracting, calculating, and predicting what will happen at what time.

nuqat (A) Dots (used in text to mean a singular dot); a diacritical mark placed over or under certain Arabic letters to differentiate one from another.

panjācharam (T) A five-lettered mantra or incantation. These five Tamil letters are contained within the Arabic letters *hey* and *dāl*. See also: *alif, lām, meem, hey, dāl.*

Partiyā (T) Lit.: Have you seen? Bawa frequently puns on the Tamil word *partiyā* and the Arabic *Sūratul-Fātihah. Sūrat* said with two different Arabic pronunciations of the letter 's' can be 'chapter' or 'form'. So the literal meaning of *Sūratul-Fātihah* is 'the opening chapter of the Qur'an', and Bawa also explains it as 'the inner form of man'. To further this interpretation using the similar sounding Tamil word, *Sūratul-Partiya* means, "Have you looked at your inner form?" By mixing the Tamil and Arabic languages with this pun, Bawa is differentiating between the outer Qur'an and the Qur'an within the form of man.

purānas (T) Hindu scriptures; mythologies; legends; epics. The stories of each religion can be described as *purānas*. One religion calls it the Bible, another calls it the Qur'an. Some stories were sent down as commandments from God, others were created through man's intelligence and senses, while still others were created by poets, usually as songs of praise depicting stories.

Qalb (A) The heart within the heart of man; the inner heart. Bawa explains that there are two states for the *Qalb* and four chambers. The four chambers are earth, fire, air, and water, representing Hinduism, Fire Worship, Christianity, and Islam. Inside these four chambers there is a flower, the flower of the *Qalb*, which is the divine qualities of God. That is the flower of grace [*Rahmat*]. It is called the *Qalb*. In that *Qalb*, only His fragrance exists. The other four chambers are black; they are really the dog [*kalb* (A)], the black dog which is the world and the thought of the world and the five elements. But Allah's truth and His fragrance is that flower of the heart. That is the kingdom of Allah's church or mosque. There are some who worship in the darkness and some who worship in the light. Those who worship within that flower worship in the light. One section is light and the other four sections are the night.

Qiblah (A) Externally, the direction one faces in prayer. For Jews the *Qiblah* is Jerusalem; for Muslims it is Mecca. But to face Allah while in prayer is the true *Qiblah*. Internally, it is the throne of Allah within the heart [*qalb*].

qismat (A) or *kismet* Perfect duty; God's duty of preordaining; doing good actions and acts of service. There is duty towards

mankind, duty towards elders, etc., but if you can perform duty to Allah in addition to all these it is even more exalted. If one does these duties with clarity, that is his fate or destiny. Lit.: fate or destiny; to apportion to each what is due.

Qudrat (A) The power of God's grace and the qualities that control all other forces.

Qur'ān (A) The words of God that were revealed to His messenger, Prophet Muhammad (*Sal.*). Those words that came from His power are called the Qur'an. Allah's qualities, actions and duties; the state of *'ālam* [the universe] and *arwāh* [the world of the souls]; the states of His creations and of the prophets who came before and the prophets who came after; revealing these states to the people, the prophets, the saints, the angels, the heavenly beings, the *qutbs*, the jinns, the fairies, and to all created beings in order to demonstrate and explain His qualities and actions—these commandments form the Qur'an.

This Qur'an also exists within the heart of man. The qualities which are God's state of truth, His duties and His actions —together these form the Qur'an. This can be seen on the outside and on the inside. What is seen on the outside are the commandments, but what is seen on the inside is the explanation of God's qualities and actions, His beauty, plenitude, and completeness. Understanding what is seen outside is merely learning from example. If it is understood within it will be called the essence of Allah [*Zāt*]. If one goes on studying and understanding from the outside that is *sharī'at*, while inside it is *haqīqat* or *ma'rifat*. In this way, climbing step by step after step, and understanding within, we must climb one quality to understand the next quality and to transcend beyond wisdom. We must climb holding onto God's duties. This is the study on the inside. If we understand within, this is the inner Qur'an. If we recite the Qur'an from within, we will see Allah as the One, the One truth, the only One worthy of worship, and we will see only one family. But if we recite the Qur'an on the outside and try to understand it, we will see many meanings, many divisions, many states, and many differences. This is why the Messenger of Allah has said, "Go even unto China to learn *'Ilm* [divine knowledge]." What does it mean? One meaning is that we must learn wisdom from within.

qurbān (A) Externally, it is a ritual method for the slaughter of animals to purify them and make them permissible [*halaal*] to eat. Inwardly, it is to sacrifice one's life to the devotion and service of God, and to cut away within the heart of man the beastly qualities that cause him to want to slaughter animals. See: Appendix.

Qutb (A) *Pahuth-Arivu*, Divine Wisdom, Divine Analytic Wisdom, the wisdom which explains; that which measures the length and breadth of the seven oceans of the *nafs* [desires]; that which awakens all the truths which have been destroyed and buried in the ocean of *māya* [illusion]; that which awakens true *Īmān*; that which explains the state of purity to the *Hayāt* [life] in the same way that it existed in *awwal* [the beginning of creation]. The grace of the *Zāt* [the Essence of God], which gives the *Hayāt* of purity back and which makes it into the divine vibration.

It is also a name which has been given to Allah. He can be addressed as *Yā Qutb* or *Yā Quddūs* [the Holy One]. *Quddūs* is His *wilāyat* [power or miracle], while *Qutb* is His action. *Wilāyat* is the power of that action. Lit.: axis, axle, pole, pivot. A title used for the great holy men of Islam.

Qutbiyat (A) The wisdom of the *Qutb*; the sixth state of consciousness; Divine Wisdom; Divine Analytic Wisdom; the wisdom which explains the truth of God. The wisdom that is the *wilāyat* [power] of the *Qutb*. That which awakens all the truths which have been buried, lay hidden, or destroyed in the ocean of *māya* [illusion]. That which awakens true *Īmān*.

Qutb Muhaiyaddeen (A) See *Qutb* and *Muhaiyaddeen*.

Radhiyallāhu 'anhā (A) or *Radiyallāhu 'anhu* (A) May Allah be pleased with her (*'anhā*). May Allah be pleased with him (*'anhu*). A standard supplication said after mentioning the names of certain followers of Prophet Muhammad (*Sal.*), and also after the names of others who did not live at the time of the Prophet but were also in the same revered state. Frequently abbreviated as (*Ral.*).

Rahmān (A) The Most Gracious, Merciful; one of the 99 beautiful names of Allah. He is the *Rahmān*. He is the King. He is the Nourisher, the One who gives food. He is the Compassionate One. He is the One who protects the creations. He is the Beneficent One.

Rahmat (A) God's grace; His forgiveness and compassion; His benevolence; His wealth. To all creations, He is the wealth of life [*Hayāt*] and the wealth of *Īmān* [absolute faith, certitude, and determination]. All the good things that we receive from God are called His *Rahmat*. That is the wealth of God's plenitude. If man can receive this, that is very good. Everything that is within God is *Rahmat*, and if He were to give that grace, that would be an undiminishing, limitless wealth. Everything that has been discarded from Him is the wealth and the treasures of the world. Those treasures can perish and be destroyed and are subject to change. The word *Rahmat* can also be used for those worldly treasures that change with the seasons. But the *Rahmat* of Allah will never change for all time; that is why it is the greatest, most valuable treasure to anyone who receives it.

Rahmatul-'ālameen (A) The mercy and compassion of all the universes. The One who gives everything to all His creations. He makes them arise by saying, *"Kun!* [Be!]*"* and then He gives whatever they need and comforts and rules over them.

rasool (A) Apostle or messenger. One who has wisdom, faith in God, and good qualities. One who behaves with respect and dignity towards his fellow men. A *rasool* is one who has completely accepted only God and has rejected everything else. One who has accepted God's divine words, His qualities and actions, and puts them into practice. Those who from time immemorial have been giving the divine laws of God to the people. Those who have such a connection with God have been called a prophet [*nabī*] or *rasool*. The name *rasool* has been given even to the angels.

rishi (T) An inspired sage. *Rishis, muktars, munivars,* and *siddhars* are all the same—they perform miracles and magics. But they derive their inspiration from the energy of the mind and from the five elements (earth, fire, water, air, and ether). Inspirations received from the energies [*saktis*] of the five elements emerge from their heart and are revealed outside. These inspirations do not come from God; they come from the elements and the 64 arts [*kalai*].

Rūh (A) The soul; the light ray of God; the light of God's wisdom. Bawa explains *Rūh* to also mean *Hayāt*. It is also called life. Out of the six kinds of lives it is the light-life, the ray of the

light of *Noor* which does not die. It does not disappear, it is the truth. It does not die, it exists forever. That is the soul, the light-life. That which exists forever and has no death is the soul. It is that which has obtained the wealth of *mubārakāt*. It is Allah's *Rahmat*. It is called light-life. The other five lives appear and disappear. They are called earth-life, fire-life, water-life, air-life, and ether-life. The *Rūh* is the light-life.

saboor (A) Inner patience; to go within patience, to practice it, to think and reflect within it. *Saboor* is that patience deep within patience which comforts, soothes, and alleviates mental suffering. The next stage is *shukoor*, normally called contentment. *Shukoor* is deep within *saboor*, pacifying and comforting. Even deeper within *shukoor*, still soothing and comforting, is *tawwakal-Allāh* [absolute trust in Allah]. And deep within *tawwakal-Allāh*, giving comfort and contentment, is *Alhamdulillāh*—surrendering all responsibility to Him. There is nothing left in my hands. Total surrender. I have given everything, I am helpless, I am undone.

Saboor, shukoor, tawwakal-Allāh, Alhamdulillāh—these are the treasures of *Īmān* [absolute faith, certitude, and determination]. The wealth of patience is the preface to *Iman* and is the exalted wisdom [*Gnānam*] in the life of a true man [*Insān*]. To possess these five and to act by them are the five most important duties [*fardhs*] for *Īmān-Islām*. These five are the preface to *Īmān*.

Yā Saboor—one of the 99 names of Allah. God, who is in a state of limitless patience, forgiving the faults of His created beings and continuing to protect them.

sakti (T) A force or energy. In Tamil, the word *sakti* refers to *siva-sakti*. *Sakti* is the consort of *siva*. In Arabic it is *Ādam* and *Hawwā'*, and in Christianity it is Adam and Eve. They are the one original father and mother, but they are given various names and meanings in the different religions and languages.

(*Sal.*) or (*Sall.*) (A) Abbreviations for *Sall-Allāhu 'alaihi wa sallam*.

salaam (A) The peace of God. Greetings! There are many meanings to the word *salaam*. When we say *salaam*, it means 'in God's name' or 'in the presence of God'. In the presence of God, both of us become one without any division; both of us are in a state of unity, a state of peace.

Sall-Allāhu 'alaihi wa sallam (A) God bless him and grant him salvation. A supplication traditionally spoken after mentioning the name of Prophet Muhammad (*Sal.*). Frequently abbreviated (*Sal.*) or (*Sall.*).

All beings created by God have been granted peace or have attained peace because of the *Rasool*, Prophet Muhammad (*Sal.*). Saying, "*Sall-Allāhu 'alaihi wa sallam,*" therefore means: "In the same way that you gave peace to us, may all the people who follow the *Rasool* be blessed with eternal and undiminishing peace." This is another meaning for *salawāt*.

sharī'at, tarīqat, haqīqat, ma'rifat (A) The four steps of spiritual ascendance:

sharī'at—the realization of good and evil and the conducting of one's life according to the good.

tarīqat—unswerving and complete acceptance of the good and the carrying out of every action accordingly.

haqīqat—the realization of Divinity and the beginning of communication with God.

ma'rifat—the state of merging with God.

sharr (A) That which is wrong, bad, or evil; as opposed to *khair* [right].

shukoor (A) Contentment; the state within *saboor*, within inner patience; that which is kept within the treasure chest of patience. *Yā Shakoor*—one of the 99 beautiful names of Allah. To do *shukoor* with the help of the One who is *Shakoor*, that is true *shukoor*. See also: *saboor*.

siddhi (T) Magic; miracle; supernatural abilities, commonly called miracles, obtained by devotion to and control of the elements. This term may be used to mean a person capable of performing miracles. See also: *rishi*.

sifāt (A) The manifestation of creation; attributes; all that has come into appearance as form; that which arose from the word "*Kun!* [Be!]"

singhan (T) See: *tārahan*.

Subhān Allāhi Kalimah (A) See: *Third Kalimah* and appendix.

Subhat (A) The Persian and Turkish name for what is known in Arabic as *fajr*, the first of the five daily prayers which are obligatory to all Muslims.

sukoon (A) A circle 'o'; an Arabic diacritical mark which indicates a vowel-less consonant.

Sūran (T) See: *tārahan*.

sūrat, sūrah (A) A chapter of the Qur'an. Spelled in Arabic with a different 's' it means form, shape, pictorial representation, illustration, figure, statue.

Sūratul Fātihah (A) The opening chapter of the Qur'an, also called the *Alhamdu Sūrah*; the inner form of man; the clarity of understanding the four elements of the body (earth, fire, water, air) and the realization of the self and of Allah within. The *Sūratul Fātihah* must be recited at the beginning of every prayer. Within man is the *Sūratul Fātihah*, and within the *Sūratul Fātihah* is the inner form of man. If we split open that in form, we can see within it Allah's words, His qualities, His actions, His 3,000 divine attributes, and His 99 *wilāyats* or powers. That is the *Sūratul-Insān*, the inner form of man.

The *Sūratul Fātihah* must be split open with wisdom to see all these within. It must be split open by the ocean of divine knowledge [*Bahrul-'Ilm*]. Opening his heart [*qalb*], opening his form [*sūrat*], and looking within; having his own form looking at his own form, that is the *Sūratul Fātihah*. What is recited on the outside is the *Alhamdu Sūrah*. The two meanings differ in this manner: the outer one is a meaning of *sharī'at* [the first level of spiritual ascendance]; the inner meaning relates to the essence of *Zāt*. *Fātihah*, literally, means to open out. That is opening the heart [*qalb*] and looking within.

Sūratul-Insān (A) The inner form of man. The inner form of man [*Sūratul-Insān*] is the Qur'an and is linked together out of the 28 letters. This form [*sūrat*] is the *'ummul-Qur'ān*. That form is the Qur'an in which the revelations of Allah are revealed. The sounds in the Qur'an which resonate through wisdom; the Messenger of Allah, Prophet Muhammad (*Sal.*); the angels and heavenly beings—all are made to exist in this body as secrets. They can be seen in these letters. One has to recite that Qur'an, analyze and understand the meaning to each of those letters, make those sounds resonate through his wisdom, speak with them, merge with them, and go within the Qur'an which is Allah's revelations. Through this Qur'an, man can understand the chapters [*sūrats*] and commands of Allah, the 6,666 verses, the traditional stories [*hadīsz*], this world [*dunyā*], the prophets who came before and the pro-

phets who came after, the angels and the heavenly beings, the 18,000 universes and their meanings, the explanations of true man [*Insān*], the explanations of the commands of Allah, the explanations of hell and heaven, the soul [*rūh*] and the elemental spirits [*rūhanīs*], jinns and fairies, idols and satan: To understand all these, to eliminate those that must be eliminated, to make the truth of Allah resonate, to dispel the darkness and take on the qualities of Allah, and to merge within Him on the path of worship—that is the *'ummul-Qur'ān* within the heart of a true man [*Insān*], giving explanations and clarity. See also: *Sūratul Fātihah*.

Sūratul Qur'ān (A) The inner form of the Qur'an; the body made of the 28 Arabic letters. Man's *sūrat* [form] has been formed by the Qur'an; that is the *Sūratul Qur'ān*. See also: *Tiru Qur'an*.

tambi (T) Younger brother; an endearing name used for any male younger in age.

tantra (T) A trick; a cunning trick performed with a selfish motive of self-praise or self-gain.

tārahan, singhan, sūran (T) *Tārahan*, *singhan*, and *sūran* are the three sons of *māya* [illusion]. *Tārahan* is the force that passes through the birth canal or vagina. That is the force of the mind, the arrogant force of the elephant. The thought of the sexual act, the force of that thought passes first through that canal or trench. Second is *singhan*, the quality of the lion, the arrogance present at the moment of conception when the semen is ejaculated. The third son is *sūran*, the illusory body formed at the time of conception. *Sūran* is the many millions of thoughts and forms, the many millions of ideas and emotions, the four hundred trillion, ten thousand energies and qualities. These are all the forms of *māya*. They are the energies and *saktis* which take many millions of different forms and are always changing from one form to another. These are the sons of *māya* and therefore they will never die as long as earth, fire, water, air, ether, mind, and desire exist; they will go on taking form after form after form. Only if the five elements, mind, and desire die, will these three die. Otherwise, it is a never ending battle, a battle between wisdom and these demonic qualities of *tārahan, singhan,* and *sūran*. This battle goes on, this war goes on within everyone, a great

war, a never ending war that has to be fought within every man in order to vanquish and win over these three. Only when wisdom conquers and destroys these three can we reach the state of *Gnānam* [Divine Analytic Wisdom].

Tārahan, *singhan*, and *sūran*—these three go together; they cannot be divided. *Tārahan* is the quality of the elephant. That is karma, arrogance, or lust. *Singhan* is the quality of the lion, the force of the act. *Sūran* is all the qualities and energies of the mind. These three have to be destroyed. As soon as these are destroyed *māya* will leave on its own. *Māya* will run away and hide. The first son is arrogance, the second is the force of the lion, and the third is the world of illusion. These three are forced and impressed upon the fetus at the time of conception.

Tardhiyah (A) Complete contentment, satisfaction, acceptance.

Tasbīh (A) Praise; offering prayers of praise; saying, "*Subhān Allāhi*" [Glory be to God]; may also refer to reciting the Third Kalimah.

tawakkal-Allāh or *tawakkul* (A) Absolute trust and surrender; handing over to God the entire responsibility for everything. Same as *Allāhu Wakeel*—You are my Trustee, my Lawyer, my Guardian. *Yā Wakeel*, one of the 99 beautiful names of Allah.

Third Kalimah (A) *Subhān Allāhi walhamdu lillāhi wa lā ilāha ill Allāhu wallāhu akbar wa lā hawla wa lā quwwata illā billāhi wa huwal 'alīyul 'alheem*: Glory be to God, and all praise is to God, and none is God except Allah, and Allah is most great, and none has the majesty or the power to sustain except for God, and He is the majesty, the supreme in Glory.

A prayer revealed and explained to Prophet Muhammad (*Sal.*) to be said as a part of the *qurbān* to remove the beastly qualities of animals about to be slaughtered for food, and to kill the beastly qualities within man that cause him to want to slaughter animals. See: Appendix.

Tiru Qur'ān (A) Also called *Tiru Marai* (T). The Original Qur'an; the Inner Qur'an inscribed within the heart. All the secrets [*sirr*] and the essence [*Zāt*] from the three worlds (the beginning of creation [*awwal*], this physical world [*dunyā*], and the hereafter [*ākhir*](have been buried and concealed within the Qur'an by Allah. There He has concealed the explanations of

the essence of grace [*Zāt*] and of the manifestations of creation [*sifāt*]. There He has concealed the *alif, lām, meem*; these three are the *Zāt*. That is why it is called *Tiru Qur'ān*. (*Tiru* means triple in Tamil.) All of everything is contained within that Qur'an. All of Allah's wealth is contained there, and all His *wilāyats* [powers] are present in their fullness in Qur'an, the *Tiru Qur'ān*.

Tūru Sīna' or *Tirushinā* (A) The Arabic name for Mount Sinai. See also: Mount Sinai.

'Ummul-Qur'ān (A) The 'source' or 'mother' of the Qur'an. It is used commonly to refer to the *Sūratul-Fātihah* or the opening chapter of the Qur'an in which, it is said, within its 124 letters, is contained the meaning of the entire Qur'an. Often used to denote the eternal source of all the revelations to all of the prophets also known as the *ummul-kitāb* (the mother or source of the book). This is a divine indestructible tablet on which all is recorded. This is the silent Qur'an which exists as a mystery within the heart [*qalb*] of each person. See also: *Tiru Qur'ān*.

wahī (A) Revelation; inspiration from God; the inspired word of God revealed to a prophet; the commandments or words of God. *Wahīs* or revelations have come to Adam, Moses and various other prophets, but most of all to Prophet Muhammad (*Sal.*). Muhammad (*Sal.*) received 6,666 revelations; none of the other prophets received more than ten. All the histories of each of the prophets were contained within the revelations given to Prophet Muhammad (*Sal.*).

Yā (A) A title of praise; a title of greatness and glory; the vocative 'O'.

Yā Rabbil-'Ālameen (A) O Ruler of the universes! The Creator who nourishes and protects all of His creations forever.

Yemen or *Yamen* (T) The angel of death; *'Izrā'eel.*

Zaboor, Jabrāt, Injeel, and *Furqān* (A) The four religions or the four steps of spiritual ascendance. The inner form of man [*Sūratul-Insān*] is made up of the four religions. The four religions constitute his body. The first is the religion in which he appeared, the creation of his form, the religion in which forms are created. That is *Zaboor*, Hinduism. In the body, that relates to the area below the waist. Second is

Jabrāt, Fire Worship. That relates to hunger, disease, and old age. That is the religion of the stomach. Third is *Injeel*, Christianity. That is the region of the heart. That heart is filled with thoughts, emotions, spirits, vapors, many tens of millions of forms, the five elements, mind and desire, and four hundred trillion, ten thousand spiritual worships. Fourth is *Furqān*, the religion sent down to Moses and Muhammad (*Sal.*). That corresponds to the head. It is made up of the seven causes (two eyes, two ears, two nostrils, and one mouth) and it will give explanations through these.

To study these four religions as four steps and to understand them, to study the differences and understand the difference between good and evil, that is the head. The head is the leader or chief for all four religions. If there is no head, the form cannot be identified. There are no identifying marks. It is the head that sees with the identifying signs. To see with the eyes; to hear with the ears; to smell through the nostrils; to speak or taste with the mouth; through wisdom to give information and explain; to transmit explanations to the *qalb* or heart; to realize and understand the difference between good and evil; to take up whatever is good, to show it and transmit the meaning to the heart—that is *Furqān*. The head of every man is called *Furqān*.

There are two meanings called the *Sūratul-Insān* and the *Sūratul-Fātihah*. It is the *sūrat* or the body-form that is man or *Insān*. The wisdom that is capable of inspecting and analyzing this body has appeared within him. Allah has given the essence [*Zāt*] to know and understand the manifestations of creation [*sifāts*]. Having known this, to take up what is good and discard what is evil—that is *Furqān*. These four religions form the body of man, and the religion of *Furqān* helps man to understand these. For divine knowledge [*'Ilm*] these are four steps, but for the intellect they exist as four religions. And *Furqān* is that which makes this explanation complete.

Lit.: *Zaboor*—the religion given to David, the psalms of David; *Jabrāt* (*Jabrūt*) a stage in sufi terminology denoting the sphere of knowledge or station where one discards personal power and becomes assimilated into the power of God. *Injeel*—the Gospels; *Furqān*—the criterion of right and wrong.

Zāt (A) The essence of God; His treasury; His wealth of purity. His grace.

zeenat (A) The beauty of God which enamors all creations. If one becomes a true man, he will acquire the beauty of God.

Zikr (A) The *wilāyats* [powers] of Allah and His grace have been praised in so many ways. The *Zikr* is a common name given to those words of praise. Out of those *Zikrs*, the most exalted *Zikr* is to say, "*Lā Ilāha, ill Allāhu*—Other than You there is no god. Only You are Allah." That is the most exalted *Zikr*. All the others relate to His *wilāyats* or His actions, but this *Zikr* points to Him and to Him alone.

Other Books by Bawa Muhaiyaddeen:

Truth and Light

Songs of God's Grace

The Divine Luminous Wisdom: that Dispells the Darkness

The Guidebook: to the True Secret of the Heart (Volume One and Volume Two)

The central branch of the Bawa Muhaiyaddeen Fellowship is located in Philadelphia and serves as Bawa's residence while he is in the United States. The fellowship also serves as a meeting house and a reservoir of people and materials for any who are interested in the teachings of Bawa Muhaiyaddeen. For information write or call:

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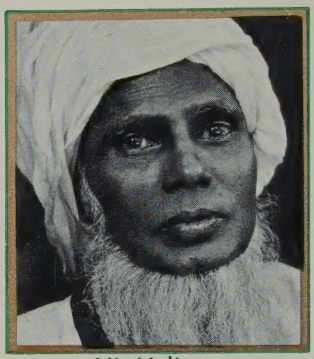

His Holiness
M. R. Bawa Muhaiyaddeen

There was a stirring on the stairs and everyone stood in respect. Bawa appeared, his eyes dark but radiant, his face at once ancient and childlike. He appeared frail but for the ambience of power that somehow suspends, even for the skeptic, the normal categories of description. He walked slowly, greeting, touching and bowing to everyone in his path. When he reached his green chair on the stage, he sat in silence and nodded lovingly . . . Bawa began to speak:

"My children. In this life you may be in any station. You may be a doctor. You may be a beggar. You may be a rich man. You may be a poor man. It is immaterial as long as you become one with God. Outwardly you do your duty but inwardly your heart is joined to the Divine Wisdom . . . Each of us can turn the heart into a living flower in which Divine Grace is embodied. To do this we must study the petals of the flower—faith, determination and certitude. When these begin to grow, God descends and partakes of the honey, and there is a mingling of the lover and the beloved, the seeker and the sought. It is like this."

Sam Keen "The Mind is in the Heart"
Psychology Today

Through powerful daily discourses, which last several hours, Bawa clarifies the nature of the universe and the Divine Power, thus bringing peace to the agitated minds of the seekers.

Lex Hixon, *Coming Home*
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